# HISTORY OF THE BOSTON HIGHLANDS SOCIETY OF THE NEW JERUSALEM

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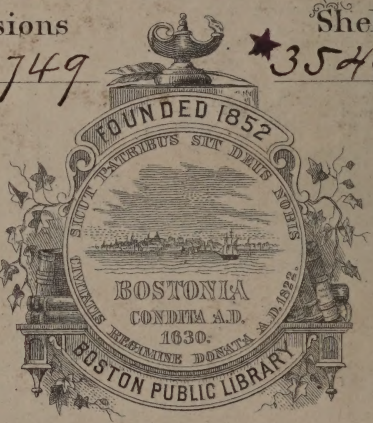


Received July. 20, 1888.

# HISTORY OF THE BOSTON HIGHLANDS SOCIETY OF THE NEW JERUSALEM

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BY JOHN A. THOMPSON

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# PREFACE.

THE following sketch, prepared in compliance with a vote of the Society, is an attempt to bring together such facts in relation to its organization and growth as would be of interest to the members, and useful for reference.

However imperfectly the task has been performed, the endeavor has been to make the sketch as complete as possible, by a careful examination of the records, and by interviews with members of the Society, especially those connected with its inception.

Thanks are due Mrs. W. F. Jackson and Mrs. H. P. Noyes for incidents preceding the formation of the Society; also to Miss Georgiana Appleton, from whose diary some interesting reminiscences of this period are quoted; to Miss Ednah C. Silver for the full report of the objects and work of the Ladies Sewing Circle; to Mr. James S. Conant for the excellent cut of the church building, and to the pastor and others for valuable suggestions.

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# *HISTORY*

## *OF THE BOSTON HIGHLANDS SOCIETY OF THE NEW JERUSALEM.*

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The Boston Highlands Society of the New Jerusalem was instituted Dec. 18, 1870.

From the best information obtainable, the first meetings in Roxbury for Sunday New-Church services were at the house of Dr. W. F. Jackson, in the winter of 1858–59. These were gatherings of a few receivers, and other residents interested in the doctrines; the services being conducted by laymen, or occasionally by some visiting minister. At one of these gatherings as many as thirty persons are reported to have been present. The next year these meetings were discontinued; and for the succeeding eight or nine years no further efforts in this direction seem to have been made, the church in Boston furnishing a home for the few professed New-Church people in this vicinity, and the encouragement not being sufficient for organized missionary work.

During this time a few New-Church families had moved into Roxbury; and early in 1868 a movement was made by Drs. William F. Jackson and John T. Harris toward holding public services, in the belief that a sufficient number of families could be brought together to sustain them. Dr. Harris was a member of the Abington society, and had recently taken up his residence in Roxbury; while Dr. Jackson, though never a professed New-Churchman, was, through Mrs. Jackson, who was a member of the Boston society, in sympathy with the undertaking, and lent to its furtherance his characteristic energy. They were soon joined by Dr. Joseph P. Paine, Mr. and Mrs. Edward C. Perkins, Mrs. Charles Bryant, Mr. and Mrs. Charles Hallet, Mr. and Mrs. H. P. Noyes, Miss Georgiana Appleton, and a few others; and in March, a meeting was held at Dr. Jackson's, when an association was formed, called "THE ROXBURY NEW-CHURCH ASSOCIATION." Dr. Jackson was chosen president; Mr. E. C. Perkins, secretary and treasurer; and Dr. Harris, superintendent of the Sunday school. They were also constituted a committee to secure a suitable hall, and to make arrangements for services.

Active efforts were at once made to search out other resident New-Church people, and invite their assistance.

At this time the Brookline society was without a minister; and the Rev. Abiel Silver, then preach-

ing in Salem, was invited by them, in company with the Roxbury Association, to preach in Brookline in the forenoon, and in Roxbury in the afternoon, of each Sunday. The invitation was accepted; and, on the first Sunday in May (1868), he began to hold services in Institute Hall, now the Dudley-street Opera House. The following extract from the diary of one of the active lady members of the society is of interest, as expressing the feelings of many at this time: —

JUNE 17, 1868. — "This evening a meeting was held at the house of Dr. Jackson. A few of our New-Church friends feel the need of forming into an association or a society. Hard though it may be for us to sever our relations outwardly from the church in Boston, our old spiritual home, yet it seems best, and the time has come for the formation of another society."

On the 20th of September following, a Sunday school was organized, with Dr. J. T. Harris superintendent, consisting of four teachers and twenty-four pupils, besides an adult class conducted by Mr. Silver.

On Christmas Eve of this year, the Sunday school held a festival, — its first one, — which can not better be described than in the following extract from the diary previously quoted: "The Christmas Eve of 1868 was passed more pleasantly than any I ever knew. Our little New Church

here at the Highlands had a Christmas-tree, a supper, and a dance at Masonic Hall, for the children, and also for the older people; in fact, for all who are interested in us. We had an excellent address from Mr. Silver, also music from the children, and a poem to the children; then one of our friends acted as Santa Claus, and distributed the presents; after that came dancing; and, at half-past ten, all joined in singing "Home, Sweet Home," and bade each other good-night with happy hearts, and feeling what a perfect success our first Christmas-festival had been, and trusting it was only the introduction to many succeeding ones in future years."

The school was regularly maintained, and reported in February, 1870, nine teachers and fifty pupils. The adult class was held immediately after the services, and joined in by any of the congregation who desired to do so, the number varying from thirty to eighty. Evening inquiry meetings were also held at private houses in Roxbury, and at the "South End;" from twenty to fifty attending them.

In October, 1869, Mr. Silver commenced a series of nineteen discourses on the "Philosophy of the Christian Religion, and the Harmony of its Doctrines." These discourses were well attended, and heard with increasing interest.

Institute Hall, though the best that could be secured at the time, was, from the variety of purposes for which it was used during the week, not

desirable for a place of worship, while its size, having a seating capacity for over a thousand, made the number present seem fewer than they really were; and in 1869 the place of meeting was changed to Masonic Hall, which, from its convenient size and general air of quietness, was much better adapted for the purpose. The next year, a larger hall being required, the place of meeting was again changed to Dudley Hall.

JAN. 11, 1870. — "To-night many of our congregation went, by invitation, to Mr. Frothingham's house to hear Mr. Silver on the Resurrection. We met many strangers there, new-comers into the society, — very intelligent people, and well pleased with the new truths as they were presented to them. Many interesting subjects were brought up, one upon the Flood in particular. The view taken of it by the New Church was an entirely new one to many minds, and a great deal of interest was shown. It certainly seems as though the right time had come for the 'seed to be sown.'"

JAN. 16. — "The hall was full. After the services were over, Mr. Silver had an adult class; and that was full, many staying and talking until dark."

MARCH 6, 1870. — "A beautiful day, and one, I think, many of us will never forget; and may we all be led in the right path, in the way of goodness and truth! Our church services were of the deepest interest. The hall was crowded with an atten-

tive audience. Mr. Silver preached upon the difference in the views of the Old Church and the New. Mr. Kennedy has presented us with a small organ, a very useful and beautiful present. The baptismal font was covered with flowers, giving it a very pretty appearance. Twenty-two of our little society were baptized, — from the head of a family, down to a little child. It was a very interesting sight. Many tears of joy and thankfulness came to the eyes of those who were watching the friends they so well loved."

From the 6th of March to the 12th of December, 1870, forty-two persons were baptized.

During these two years the interest in the doctrines of the church, and the number of attendants, had increased, till a strong desire was manifested that a society be formed; and on the evening of the 6th of December, 1870, a meeting to consider the subject was held at Dr. Jackson's. At this meeting it was unanimously resolved, "That a society be instituted on Sunday, Dec. 18, under the name of THE BOSTON HIGHLANDS SOCIETY OF THE NEW JERUSALEM."

The society was instituted at Dudley Hall on the day appointed, at three o'clock P.M., forty-nine persons having become members by signing the "Articles of Charity and Faith." Mr. Silver, after a short religious service, delivered the address. After the address the one hundred and sixty-third

selection was sung. A sermon was then delivered by Mr. Silver, on the one hundred and thirty-third Psalm. The occasion was one of great interest. Many from the Boston and Brookline societies were present, and warmly congratulated the members of the new society.

A few days previous to the institution, the following communication was received by Mr. Silver, from the Boston society.

BOSTON, Dec. 12, 1870.

REV. ABIEL SILVER, Boston Highlands.

*Dear Sir*, — At a meeting of the Boston Society of the New Jerusalem, held after the close of morning service, Dec. 11, 1870, the following preamble and resolutions were unanimously adopted : —

*Whereas*, Mrs. Lucy H. Horn and eight others have sent a communication to this society, requesting that their membership may be discontinued, in order that they may unite with others in the formation of a society of the New Church to be instituted on the 18th of the present month, —

*Resolved*, That their request be and is hereby granted.

*Resolved*, That we cordially reciprocate the affectionate feelings manifested in the communication of our sisters in the Church ; that we heartily join in the hope there expressed, that the bonds of union hitherto existing may not be weakened, but made stronger, by the step they are about to take ; and that we trust that their sphere of usefulness may be enlarged, and their opportunities of performing good uses increased thereby.

*Resolved*, That we take great pleasure and satisfaction in the prospect of another society of the New Church within the limits of our city ; that we cordially extend to it the right

hand of fellowship; that it has our best wishes for its peace and prosperity; that we trust that the two societies in Boston may be spiritually, as well as literally, near to each other, and may work harmoniously and efficiently together in the promotion of the common cause in which they are engaged.

*Resolved*, That the doctrinal classes in connection with our Sunday school be suspended on the next Sabbath afternoon, in order that those of our members who can conveniently attend the institution of the society, may have an opportunity of being present on that occasion.

The names of the withdrawing members were, Lucy H. Horn, Lizzie M. Brigham, Sarah Scott, Eliza F. Noyes, Almira J. Child, Georgiana Appleton, Abby C. Jackson, Harriet G. Bassett, Clarissa L. Stewart.

Subsequently Horace P. Chandler added his name to those already mentioned, making the number of those who withdrew to unite with the new society ten.

On Dec. 26 a committee consisting of Horace P. Chandler, James S. Conant, John Hunt, Dr. John T. Harris, George H. Frothingham, and John A. Thompson, was appointed to prepare a set of by-laws.

On Feb. 9, 1871, a meeting was held at Dr. Jackson's, of both the Society and the Association. At this meeting the Association voted, that all the property belonging to it be transferred to the Society of the New Jerusalem, and that the Association adjourn *sine die*. The property consisted

of three hundred and thirty-two dollars in money, and fifty dollars' worth of crockery, glass-ware, etc., for use at the entertainments. This had been acquired from the profits of a series of sociables given under the management of a committee of which Dr. Jackson was chairman.

The Society of the New Jerusalem adopted a set of by-laws reported by the committee appointed in December, and then formally organized, with the following officers and standing committees: —

CLERK. — James S. Conant.

TREASURER. — John A. Thompson.

COLLECTOR. — William B. B. Child.

FINANCE COMMITTEE. — Horace P. Chandler, George H. Frothingham, John A. Thompson.

CHURCH COMMITTEE. — John Hunt, Nath. D. Silsbee, Dr. John T. Harris, James S. Conant, George I. Bradley.

At this meeting the following resolution was passed: —

*Resolved*, That we recognize and appreciate the disinterested services rendered by those of the late Association, who are not members of this society; and we tender to them our heartiest thanks, with the earnest hope that they may continue their sympathy, counsel, and aid in the future as in the past, and soon unite themselves with us in the "Articles of Faith." And we specially acknowledge the services of Dr. W. F. Jackson and Mr. E. C. Perkins, to whose zeal and efficiency in furthering the purposes of the Association we are largely indebted for the establishment of this society.

At the first annual meeting, held April 4, 1871, Mr. Silver was called to become the minister of this society exclusively, at a salary of one thousand dollars. The call was accepted, and thereafter Sunday services were held in the forenoon ; and Mr. Silver soon after removed his residence from Brookline to Roxbury.

April 6, 1871, the society was admitted a member of the Massachusetts Association, at its annual meeting in Boston, being represented by the following delegates : Dr. John T. Harris, John Hunt, George I. Bradley, Horace P. Chandler, Nath. D. Silsbee, and John A. Thompson.

No sooner was the society established, than it became more and more apparent that its proper uses could only be performed in a suitable building of its own ; and a strong desire was manifested by the members, and others who attended the services, that a chapel, or some place of worship, under the exclusive control of the society, should be secured. To that end, in 1871, a fair was held in Dudley Hall, by which $450 was realized, and the money placed on deposit to be used toward obtaining a place of worship when the proper time came for making it available. The movement took further shape in the starting of a subscription list, in charge of a committee consisting of Mr. Silver, Mr. Horace P. Chandler, and Dr. J. P. Paine, with

the aim of obtaining $10,000, in order to build or buy a chapel. In getting subscriptions, it was found that considerably larger sums could be obtained, if assurance were given that a stone church edifice would be built, instead of a wooden chapel, as was at first contemplated. The encouragement was such, that renewed efforts were made, and, through the generosity of the friends of the enterprise, the sum of nearly twenty-two thousand dollars was pledged; the conditions under which the subscriptions were taken being, that the subscribers had the option to take the amount of their pledges in pews, or consider it an absolute gift. Of the subscriptions made, a large proportion was from persons who were not members of the Roxbury society; many being members of the Boston or other New-Church societies in the vicinity, and many not members of any New-Church society, but who were in strong sympathy with the undertaking. Fairs were held, in furtherance of the object, during the winter season, under the management, mainly, of the ladies of the Sewing Circle, which subscribed one thousand dollars to the building-fund. (Over seven hundred dollars additional were also received from this source.)

In order that property might be held with a good title, and the exemptions and privileges of a religious society enjoyed, it was necessary that there should be an incorporated society. In view of the fact that so large a proportion of the subscriptions

were made by persons not members of the Roxbury society, and from legal advice, it was found that the better course would be to create a distinct organization, as had been done under like circumstances by the Boston society, and as was usual with other societies in Massachusetts.

Accordingly, on the 11th of June, 1872, one was incorporated and organized under the name of "The Boston Highlands New-Church Society," which then proceeded to purchase land and erect a house of worship. Thus there are two societies, — "THE SOCIETY OF THE NEW JERUSALEM" (the religious society, consisting of all who have been elected members, and have signed the Articles of Charity and Faith); the other, the "NEW-CHURCH SOCIETY" (the corporation or legal body). In the latter is vested the title to the real estate. It has the custody and care of the church building, and the management, largely, of the financial interests. While both work for a common purpose, each has its distinct organization and uses; but the selection of a minister or pastor can only be made by the concurrent vote of both.

On March 22, 1874, the society left Dudley Hall, to worship in the vestry of the new house of worship which had been erected on the corner of Regent and St. James Streets. The building was completed and furnished during the year, and dedicated Jan. 5, 1875. Since that time, public worship has been regularly maintained in the church edifice.

In the winter of 1879–80 the need of an assistant minister was considered, it being thought that Mr. Silver should be relieved from many of the duties required in a society like ours. In furtherance of the plan, Mr. Silver, realizing the financial difficulties in the way, and in his accustomed spirit whenever the interests of the society were concerned, proposed to relinquish half his salary toward that of an assistant. This proposal it was not thought just to Mr. Silver to accept, his salary being already too small; but it was decided that an assistant should be engaged if the required means could be otherwise provided. This was done through a subscription; and in April, 1880, the Rev. D. V. Bowen, then preaching for the society in Abington, Mass, was engaged for one year, and near the close of the engagement was re-engaged as associate minister for the ensuing year.

On Sunday, March 27, 1881, Mr. Silver, our beloved minister, was suddenly taken from our midst. He had been preaching in Salem that day, and on his return in the evening stepped from the car when it stopped at the railroad crossing in Charlestown, undoubtedly supposing that he had reached the city proper. When the train passed on, he undertook to walk to the station, over the railroad bridge. In the dusk of the early evening, an opening in the footway was unnoticed, and he fell into the water below. Efforts to res-

cue him were fruitless, and he was swept away by the rapid current. When his body was recovered, it was found that he had with him a sermon written to preach to his own congregation on the following Sunday, which was communion Sunday, and also the eighty-fourth anniversary of his birthday. The sermon was perfectly legible, though wet through, and was read by Mr. Bowen on the day for which it was intended. The occasion was one of deep interest, and will ever be remembered by those who were present.

During the thirteen years of Mr. Silver's ministry in Roxbury, his sincerity, strength of character, and kindly disposition had not only endeared him to his congregation, but had drawn around him a circle of warm friends in the community. In the establishment of this society, and in the efforts which resulted in the erection of the church for its use, no one was more zealous, or worked with more youthful energy; and that the undertaking was crowned with such measure of success, is largely due to his influence and efficiency.

His happiness was found in usefulness to the society he had labored so earnestly to form; and, while it would have been pleasant to the members if he had been installed their pastor, he always preferred to remain their minister. By the early members of the society who were associated with him, he is held in most affectionate personal remembrance.

At a meeting of the society, called April 10, 1881, the following resolutions were adopted: —

*Whereas*, Under the Divine Providence, our friend, brother, and minister, Abiel Silver, has been removed from the scene of his earthly labors, thus severing a relation existing for many years between himself and this society; therefore

*Resolved*, That we, the Boston Highlands Society of the New Jerusalem, here give expression to our admiration for his honesty of purpose, his inflexible love of truth, his life-long defence of the Holy Word, and his uprightness of heart ever present in his ministerial work.

*Resolved*, That in his great simplicity of life and thought, in which he resembled the little child that the Master called and set in the midst of the disciples, we have an example never to be forgotten.

*Resolved*, That we desire to place upon our records our sincere appreciation of his half-century of labor in the Church at large, of the work he did among us, and of the success attending his efforts, amidst the trying obstacles met with, in the erection of this church edifice.

*Resolved*, That in his earthly career we recognize that singleness of purpose which alone can fill the body with light, and which made him, during a long life, a pattern husband, father, and friend.

*Resolved*, That as a society we tender to his family, suddenly deprived of his companionship, counsel, and aid, our deep sympathy in this dispensation of the Divine Providence that has come to them.

The desire for some fitting memorial to Mr. Silver has found expression in a beautiful window placed in the church, and dedicated in a memorial service

by the pastor on Sunday, Oct. 4, 1885. The subject represented in the window is Jesus and his disciples passing through the cornfields on the Sabboth day (Matt. xii. 1). It was executed by Mr. Donald McDonald of Boston, and procured by voluntary contributions from Mr. Silver's friends in this congregation, and also from some in other societies whom he had served as minister.

After the decease of Mr. Silver, Mr. Bowen became the minister, and continued as such, to the acceptance of the society and congregation, till the close of the year, when he declined, on account of ill health, to be considered a candidate for re-engagement, except temporarily until other arrangements were made.

In April, 1882, a call was extended to the Rev. Julian Kennedy Smyth, then Pastor of the New-Church Society in Portland, Me., to become the minister. The call was accepted, and he entered upon the duties of his office June 4 of that year. The next year he answered the request of the society to become its pastor, and was installed into that office May 6, 1883, thus becoming the first regularly installed pastor.

The installation services, conducted by the Rev. Joseph Pettee, General Pastor of the Association, were largely attended. Rev. T. F. Wright of Bridgewater preached a sermon from Rev. xxi. 22; Rev. J. E. Werren of Abington conducted the

opening services ; and Rev. James Reed of Boston made an address to the congregation at the conclusion of the installation.

In the autumn of 1882 the pastor, with and by the consent of the Church Committee, administered the Holy Supper to as many of the communicants as desired to so receive it, while kneeling at the chancel. In a preliminary address, the pastor explained that the change was undertaken for the purpose of meeting the spiritual wants of those who felt it to be fitting that the communicant should actually present himself at the chancel, and receive the elements while kneeling. Others, however, who preferred to receive the communion in the usual manner were left in perfect freedom to do so. At the present time the body of communicants, with but few exceptions, kneel at the chancel in partaking of the Holy Supper. It has also become customary to celebrate the communion on the Sunday falling nearest Christmas, and on Easter Sunday.

Soon after Mr. Symth's settlement as pastor, it was voted that he be requested to wear a surplice at such times as might seem to him best and appropriate ; and it is now his practice to wear a white surplice and stole while administering the Rites and Sacraments of the Church.

On the publication of the Convention Book of Worship in 1876, that known as the "Boston Edition" was adopted, and used till 1883, when the

"Psalter Edition" was introduced, as being in some respects preferable.

In 1882 the following order of service was adopted: —

ORGAN VOLUNTARY.

Introductory Sentence, — "The Lord is in His holy temple: let all the earth keep silence before Him."

SILENT PRAYER (congregation kneeling).

SANCTUS (pp. 7–9), (congregation standing).

RESPONSIVE READING: "Give ear to my words, O Lord" (p. 2).

SELECTION.

PRAYERS (congregation kneeling).

RESPONSIVE READING (congregation standing).

DOXOLOGY (pp. 9–10).

LESSON FROM THE OLD TESTAMENT.

RESPONSIVE SERVICE (congregation standing).

LESSON FROM THE NEW TESTAMENT.

SELECTION OR HYMN (congregation standing).

THE SERMON.

PRAYER.

DECLARATION OF THE FAITH OF THE NEW CHURCH (congregation standing).

OFFERTORY.

HYMN.

THE BENEDICTION.

This order of service has, from the time of its adoption, been entered into with much religious earnestness by young and old in the congregation;

being instrumental, it is believed, in securing those "states of sanctity," which, the Church declares, "are preserved by the Lord for [man's] use in eternal life."

Since its first organization, by the original Association, in 1868, the SUNDAY SCHOOL, under a succession of superintendents, has been regularly maintained, with varying conditions of prosperity and interest. It now numbers 20 officers and teachers, and 176 pupils, and has a library of 500 volumes. Means are being taken toward obtaining a good collection of objects that will be useful in illustrating the literal histories of the Word. A cabinet to contain such objects was presented to the Sunday School by one of its scholars, Frank Harris, who willed a sum of money for this purpose just before he passed into the spiritual world. A sciopticon has been given the school by Mrs. Harris, in memory of Marion Harris, as a companion to the cabinet.

At no time has there been greater interest in the Sunday-School work, or more hearty co-operation of superintendent, teachers, and pupils, than now.

In the early part of the year 1883 the pastor inaugurated what is now known as the "CONFIRMATION CLASS." The class was opened to persons who were looking forward to confirmation, and who felt the need of studying the essential doc-

trines of the Church. Confirmation, however, was not made a condition of membership ; the class being open to any person not a member of the church. The class held meetings during the six Sundays preceding Easter. Such a class is now held each year, in connection with a Vesper service held in the church at four o'clock Sunday afternoons. From the first, the class has been well attended by young people in the congregation ; and during the last three Easters twenty have presented themselves for confirmation.

Courses of doctrinal SUNDAY EVENING LECTURES, usually by the pastor, have been given in the church during successive winters, with one or two exceptions, since the society began to worship in it. These lectures have been well attended, and heard with much interest, especially in the case of a course of ten given by Mr. Smyth in the winter of 1882–83, on "Five Great Questions," when some of the audiences exceeded the seating capacity of the church.

The early Association, among its other duties, did not neglect to foster the social element, and in its first year gave a series of parties in Masonic Hall, which proved very useful in promoting acquaintance between those who attended the services. Similar parties were given the next year. The year following they were undertaken on a

larger scale, and were entirely successful, both socially and financially, being attended by a large number of friends from Brookline and Boston, as well as from Roxbury, and bringing nearly five hundred dollars into the treasury.

When the Association was succeeded by the Society, the duty of providing for SOCIAL ENTERTAINMENTS was, by the by-laws of the latter, assigned to the Prudential Committee; and they annually, through a sub-committee, attended to that duty, till 1883; since when it has been the practice for the society, at its annual meeting, to appoint directly, among other committees, one on entertainments. During the years when the society had no place for meetings under its exclusive control, and was dependent upon public halls hired for the special occasions, the efforts of the committee were necessarily restricted to arranging for dancing-parties; but the completion of the church edifice brought with it the convenience of parlors admirably arranged for social gatherings; and since then it has been the custom to have each season quite a variety of entertainments, as tea-parties, readings, and lectures, also concerts, dramatic entertainments, operettas, etc., furnished for the most part by the young people of the congregation. In the musical entertainments valuable assistance has been received from the organist and musical director, Mr. James R. Phelps. Two operettas, entitled "The Coronation of the Rose" and "The Twin

Sisters," arranged and conducted by him, given in the years 1878 and 1879, were so much enjoyed that they were repeated, — the first three times, and the second four, — the parlors being well filled on each occasion.

The New-Church Social Club, since its organization in 1881, has contributed largely toward carrying out the purposes of the Entertainment Committee.

In addition to the literary exercises and tea-parties in the church parlors, social dancing-parties have been given each season in some convenient hall.

The services of the CHOIR have, from the first, with the exception of the past year, been rendered gratuitously, the members being worshippers with the society; and though, as would be reasonable to expect in the absence of a permanent and paid choir, the music has sometimes not been entirely satisfactory, a pleasure has come from the harmony of worship between the congregation and the choir, and the Society has reason to esteem itself fortunate in the generally able and acceptable manner in which this part of the order of worship has been performed. Special thanks are due to all who have so cheerfully given their time and services to this duty. Early in 1886 a paid boy choir was organized.

In the early years, when the services were held

in halls, a cabinet organ was used, and ladies of the society served as organists. After removing to the church building, Mr. J. R. Phelps was engaged as organist and musical director, and has continued as such, with the exception of an interval of three years, to the present time.

At the annual meeting in 1884, in the belief that individual interest in the uses of the church is best maintained by the engagement in specific duties, some new committees were created, and a more general distribution made of society work. In addition to the standing committees provided for, and whose duties are defined in the by-laws, there are now the following: —

Ushers. — Their duty is to receive at the door attendants at the services, and to see that they are properly and comfortably seated; that the ventilation and heating are properly regulated during the services; and to generally look after the comfort of the congregation.

Reception Committee. — The members of this committee are expected to interest themselves in promoting acquaintance within the society, having special reference to new members, to call on those newly coming among us, and in other ways to endeavor to give them a friendly welcome, and make them feel at home in the society.

Flower Committee. — They are to see that flowers are provided, and to attend to the proper decoration of the chancel and church.

Committee on Entertainments. — This committee is to see that proper entertainments are provided, and to have general charge of the same; subject however, under the by-laws, to the supervision and control of the Prudential Committee.

Committee on Relief. — It is the duty of this committee to seek out any cases, among members of the society, requiring assistance, and to contribute to their relief as far as possible and consistent. A special collection is taken on each Communion Sunday, for the use of this committee.

Committee on the Manual. — The duties of this committee are to prepare and print such manuals of announcements of the services and exercises as they may deem expedient.

Committee on the New-Church Union and New-Church Literature. — This committee is appointed in accordance with the resolution of the Massachusetts Association, requesting the appointment of such a committee in each society. Its duties are those of furthering the interests of the Union, raising funds for its use, and increasing the circulation of the periodicals of the Church.

The members of all the foregoing committees are elected annually by the society, which has

immediate direction and supervision of their work; but many of the most important uses are performed by three organizations, — viz., the Ladies Sewing Circle, the Helping-Hand Society, and the New-Church Social Club, each of which, though created to aid in promoting the usefulness and prosperity of the Society, and usually reporting to it, has an independent organization of its own.

The New-Church Social Club grew out of a desire of the young people to bring themselves into closer acquaintance, for mutual enjoyment and improvement, and to make more effective, through co-operation, such uses for the church as each could best perform. The following statement is by the secretary of the club: —

"On Thursday evening, Oct. 27, 1881, a meeting was called at Mrs. J. A. Thompson's for the purpose of organizing what is now known as the New-Church Social Club.

"Nov. 7 a constitution was adopted, and the following officers were elected: —

"President, William C. Woodward; vice-president, Francis S. Smith; secretary, Amelia A. Gill; treasurer, William G. Lawrence; directors, Lillie G. Wentworth, Alice R. Capen, Clara F. Lane, David A. Harrington, James F. Jackson.

"The association was first called the Q. N. Q. Club. Nov. 26, 1883, a new constitution was

adopted, and the name changed to the 'New-Church Social Club.' Twenty-three members signed at the adoption of the first constitution; and usually the membership has been very near the limit, — forty. It has been the plan of the club, to hold meetings both at the church parlors and at the residences of members; to give occasional dramatic and musical entertainments; and to give aid, where desired, in any suitable church work. Article II. of the constitution reads, 'Its object shall be to promote the general social, literary, and religious interests of the Boston Highlands Society of the New Jerusalem.'

"By making our meetings socially attractive, we endeavor to promote the acquaintance and confidence of the young people; and by uniting them in common objects of usefulness to the church, to cultivate those spiritual principles that should underlie even the most commonplace employments."

The Helping-hand Society "was organized in December, 1880. Its primary object is to give sewing weekly during the winter months to women who need it, giving the preference always to those of our own society who desire it. Any one may become a member by paying an annual assessment of one dollar. This subscription of members, and the money received for work sold, provide the funds for carrying on the work of the society.

Orders are solicited for plain sewing, and garments are sold at a reasonable price. Money in the hands of the treasurer at the close of the season may be used to relieve cases of urgent need during the summer."

When it is considered, that, of the one hundred and fifty-three members of the society, one hundred and eight are women, it will be seen how important a place they occupy in it, and how much depends upon them for sustaining its various uses; and of a truth it can be said, they have never been found faltering in good works, or in any enterprises whereby the interests of the society could be subserved. Their special activities have taken organized shape in

THE BOSTON HIGHLANDS NEW-CHURCH SEWING CIRCLE.

"At the regular quarterly business meeting of the Boston Highlands Society of the New Jerusalem, held at Dr. W. F. Jackson's on Tuesday evening, Oct. 3, 1871, the subject of forming a sewing circle in connection with the Society was informally considered; and a ladies' business meeting was called for the purposes of organization. This meeting was held at the house of Dr. J. T. Harris, on Oct. 11, at three P.M. A president, vice-president, secretary and treasurer, and four directors were elected, and a few simple rules adopted; and an occasional sale of articles was

decided upon, the proceeds of which were to be applied to church-building purposes. After two years the uses of the Sewing Circle were extended. The number of members the first year was thirty-seven, and the interest shown in the organization from the very beginning was highly encouraging. The meetings for the first three years, held chiefly in the afternoon, and extending into the evening, averaged thirteen each year, with an average attendance of thirty-seven persons at each meeting.

"At a special meeting held Jan. 9, 1882, a committee of three ladies was chosen to draw up, and present at the next meeting, a constitution to take the place of the few simple rules first adopted. This committee presented a report at a meeting held at Mrs. J. A. Thompson's, Jan. 18, 1882, all the members having been duly notified by postal card. The report was accepted, and the constitution adopted. In it the objects of the Sewing Circle were defined as follows: —

"1st, To contribute to the treasury of the church.

"2d, When deemed expedient, to recognize the services of those to whom the church is indebted, and to assist those of the congregation who are in need of help. Also to do such work outside of the congregation as a vote of the society shall approve.

"From 1880 to 1886 inclusive, a paper called "Good News" has been published in connection with each fair, under the charge of gentlemen of the church, which has netted, in all, $1,220.52.

"The ladies wish also to acknowledge their indebtedness to the young people of the congregation: for the last five years two or more tables have been exclusively under their charge, the aggregate profits of which have been $679.35. We further acknowledge with pleasure aid received from the Boston and Brookline societies, each of which furnished a table at one of our early fairs.

"At the fairs and festivals held under the auspices of the Sewing Circle from 1871 to 1886 inclusive, it has earned $6,701.29, which has been expended as follows: —

| | |
|---|---|
| "Building-fund of Roxbury Church | $1,524 54 |
| Furnishings of Roxbury Church | 719 21 |
| Sunday-school appropriations | 335 14 |
| Current expenses of the church | 1,315 86 |
| Redemption-fund for church debt | 1,738 90 |
| Memorial window for Mr. Silver | 100 00 |
| Donations and charities | 466 62 |
| Floating debt paid 1880 | 240 16 |
| New-Church Union and other church purposes | 260 86 |
| Total | $6,701 29" |

The question of the propriety and usefulness of a WEEKLY COLLECTION during the religious services, toward the support of worship, has been often discussed; and, though the opinion is not unanimous, a large majority favor the plan, not only as an essential financial aid, but as a means of promoting

spiritual growth. It is believed that those who are accustomed to give to the church at short, stated intervals will more readily come to acknowledge the doctrine that all that they have is from the Lord, and that they are but stewards for its proper use. It has been the practice, from the first beginnings of the society, to take up a collection from the congregation ; and the present year it has been more closely joined with the religious exercises, by the pastor introducing the offertory with some introductory sentences from the Word, as found in the "Book of Worship."

In 1879 it was decided to adopt the method known as the "envelope system," which had proved very successful in many religious societies. Special efforts were made to bring its merits to the attention of the congregation ; and they, as well as the Sunday School, quite generally joined in it. The system has been regularly continued, and is found to meet the convenience of many contributors better than any other.

Up to the time of the sale of pews, the income was obtained entirely from voluntary contributions, through weekly collections and subscriptions. There are now five different ways for contributing toward the necessary income ; viz., by owning a pew and paying the assessed tax thereon, by renting one or more seats, by joining in the envelope system, by contributing through the transient weekly collections, and by the subscription-list.

On the entry of Mr. Smyth upon his ministry, a new interest was awakened, and a fresh impulse given to activity in all the church uses. Since then the Sunday congregations have gradually increased, and a considerable addition has been made to the church membership. At no previous time has the attendance at the services been generally so large, the Sunday School so full, and all the society work in more vigorous action. The present is full of encouragement for future growth and increased usefulness. That the opportunity is not neglected, should be the care of every member of the society.

MINISTERS AND PASTORS.

1868. REV. ABIEL SILVER.
1880. REV. ABIEL SILVER. REV. D. V BOWEN.
1881. REV. D. V. BOWEN.
1882. REV. JULIAN K. SMYTH.

SUPERINTENDENTS OF THE SUNDAY SCHOOL.

1868. DR. JOHN T. HARRIS.
1870. HORACE P. CHANDLER.
1875. DR. JOHN T. HARRIS.
1877. REV. ABIEL SILVER.
1878. JAMES S. CONANT.
1881. JAMES S. CONANT. SAMUEL F. HOWARD.
1882. REV. JULIAN K. SMYTH.
1883. ARTHUR BURNHAM.

CLERKS.

1871. JAMES S. CONANT.
1880. SEWALL B. WING.
1882. WM. B. B. CHILD.
1883. SAM'L. F. HOWARD.
1885. JAMES C. W. CHIPMAN.

TREASURERS.

1871. JOHN A. THOMPSON. | 1885. ARTHUR HOOPER.

OFFICERS AND COMMITTEES, JULY, 1886.

*Pastor*, REV. JULIAN K. SMYTH.
*Superintendent of Sunday School*, ARTHUR BURNHAM.
*Clerk*, JAMES C. W. CHIPMAN.
*Treasurer*, ARTHUR HOOPER.
*Collector*, WILLIAM G. LAWRENCE.

*Finance Committee.*

WILLIAM L. BLANCHARD. | SAMUEL S. SMITH.
THOMAS DOLIBER.

*Church Committee.*

REV. JULIAN K. SMYTH, *Chairman ex-officio.*
ARTHUR BURNHAM, *ex-officio.*

| | |
|---|---|
| WILLIAM L. BLANCHARD. | CORNELIUS T. DUNHAM. |
| HORACE P. CHANDLER. | ARTHUR HOOPER. |
| WILLIAM B. B. CHILD. | SAMUEL F. HOWARD. |
| JAMES C. W. CHIPMAN. | EDW. B. MORSE. |
| JAMES S. CONANT. | DR. JOS. P. PAINE. |

JOHN A. THOMPSON.

*Prudential Committee.*

| | |
|---|---|
| WILLIAM L. BLANCHARD. | CORNELIUS T. DUNHAM. |
| ARTHUR BURNHAM. | ARTHUR HOOPER. |
| HORACE P. CHANDLER. | SAMUEL F. HOWARD. |
| WILLIAM B. B. CHILD. | EDW. B. MORSE. |
| JAMES C. W. CHIPMAN. | DR. JOS. P. PAINE. |
| JAMES S. CONANT. | SAMUEL S. SMITH. |
| THOMAS DOLIBER. | JOHN A. THOMPSON. |

*Committee on Music.*

ARTHUR BURNHAM. | CORNELIUS T. DUNHAM.
DR. JOS. P. PAINE.

*Musical Director and Organist,* JAMES R. PHELPS.

LADIES' SEWING CIRCLE.

*President,* MRS. JULIAN K. SMYTH.
*Vice-President,* MRS. SARAH S. MACDONALD.
*Secretary and Treasurer,* MISS EDNAH C. SILVER.

*Directors.*

MRS. ARTHUR BURNHAM. | MRS. SEWALL B. WING.
MRS. W. B. B. CHILD. | MRS. KILBURN WHITMAN.
MRS. A. F. NORRIS.

HELPING HAND SOCIETY.

*President,* MRS. JOHN A. THOMPSON.
*Vice-President,* MRS. E. T. WOODWARD.
*Secretary and Treasurer,* MISS FLORENCE WHEATON.

NEW-CHURCH SOCIAL CLUB.

*President,* FRANCIS S. SMITH.
*Vice-President,* DAVID A. HARRINGTON.
*Treasurer,* JOHN H. EDDY.
*Secretary,* MISS LIZZIE T. WOODWARD.

*Directors.*

MISS FLORENCE W. PUTNAM. | ARTHUR BURNHAM.
MISS FANNY BATCHELDER. | CALVIN B. SMITH.
CHARLES F. CURTIS.

ANNUAL STATISTICS, AS FURNISHED TO THE MASSACHUSETTS ASSOCIATION.

| April. | Number of Members. | Average attendance at Holy Supper. | Average attendance at Worship. | Baptisms. | Confirmations. | Added to Membership. | Deaths and Removals. | Sunday-School Teachers. | Sunday-School Scholars. |
|---|---|---|---|---|---|---|---|---|---|
| 1871 | 50 | – | – | – | – | 1 | – | 4 | 24 |
| 1872 | 57 | – | 89 | 5 | – | 7 | – | 9 | 53 |
| 1873 | 63 | – | 79 | 7 | – | 7 | 2 | – | – |
| 1874 | 64 | 50 | 120 | – | – | 0 | 1 | – | – |
| 1875 | 65 | 50 | 150 | 7 | 1 | 2 | 2 | 12 | 90 |
| 1876 | 77 | – | 150 | 5 | 1 | 8 | – | – | – |
| 1877 | 99 | – | – | 14 | 5 | 20 | 2 | 10 | 80 |
| 1878 | 105 | – | – | 24 | 0 | 8 | 1 | 9 | 86 |
| 1879 | 107 | – | – | 8 | 0 | 9 | 1 | 7 | 78 |
| 1880 | 111 | 75 | 100 | 4 | 6 | 6 | 2 | 8 | 90 |
| 1881 | 115 | 75 | 110 | 10 | 3 | 5 | 1 | 13 | 92 |
| 1882 | 115 | 75 | 110 | 7 | 4 | 0 | – | 7 | 113 |
| 1883 | 119 | 78 | 138 | 7 | 11 | 3 | 4 | 11 | 113 |
| 1884 | 136 | 83 | 149 | 6 | 7 | 23 | 3 | 14 | 128 |
| 1885 | 140 | 91 | 160 | 17 | 6 | 10 | 4 | 17 | 140 |
| 1886 | 153 | 100 | 200 | 6 | 10 | 15 | 2 | 20 | 176 |

# *ADDRESS*

DELIVERED BY THE REV. ABIEL SILVER, AT THE INSTITUTION OF THE SOCIETY, DEC. 18, 1870.

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We are about to declare to the world, that there is a society of the New Jerusalem at Boston Highlands.

This public declaration of the members will be the institution of the society, because it will bring us before the world as such.

But the elements of the society are goods and truths received from the Lord before the outward acknowledgment is made.

These elements affectionately received are what unite us together in love to the Lord, and to one another. Hence this society has been coming into existence during all our religious and social intercourse.

It is not therefore the outward act, now to be taken, that makes us a society, but the living principles mutually embraced. And yet our reciprocal desire to outwardly acknowledge this union will no doubt, in our organizations and duties, tend to bring down the divine elements more into ultimates, and thus help us to become more strongly united and readily progressive in the heavenly way.

Some of us have, for many years, been receiving these heavenly principles, and thus are more advanced mem-

bers of the Church. Others of us have more recently embraced them, while others are just beginning to truly receive and acknowledge them.

Now, the mutual union which is bringing us together as a society results from the unity of views we embrace of the Divine Being and his qualities; so that we worship and love the same Lord together, study into the same truths together, hold free and social intercourse upon the same way of life together, until we love the same heavenly things, and thus truly and pleasantly know something of one another's souls or real selves. For the divine truths we are embracing are so reasonable, harmonious, and self-evident, as to make us in some degree rationally and agreeably acquainted with one another's hearts and minds; and thus we are becoming affectionately united by what we mutually love that is heavenly and eternal.

Now, this religious union and fellowship is not confined to those of us only who are in full outward membership of the Church. It is the divine law of love between all in our congregations who are becoming affectionately acquainted through the heavenly doctrines of the Holy Word, and who are forming new affections for the Lord and his word. And, though some of us are more advanced than others, yet all are moving along together.

Therefore, as a religious body, we have both specific and general relations.

The specific relation is the more interior and matured love which exists between those who are in the more full New-Church membership, by means of the use of baptism and the Holy Supper received in the spiritual light of the Word.

The general relation is in the less advanced life, which,

in its degree, is uniting the whole body, — all who love to come together for worship and instruction.

The specific relation therefore forms no separation between those of us who receive the ordinances and those who do not.

All are members one of another, so far as we individually receive goods and truths from the Lord, and give them in love to one another, and try to live according to them.

And we may feel that there is also a more distant general Church relation between us and all persons of other denominations, or peoples who are breaking off from sin by righteousness, loving God and the neighbor, and trying to do right. True, the relation we bear to them is not a social society relation, because we are unacquainted with them. Nor is it the specific New-Church relation; because they see not the spiritual sense of the Word as the Lord at his second coming, and do not thus worship him in the ordinances.

But still they are a part of the one great, general Church of the Lord. For there can be but one Church of God on the earth, and that must consist of all good people, — all who are resisting temptations, or shunning the breaking of the commandments as sins against God, and are trying to obey the truths they have. Therefore, with all such, we are in a general brotherly relation as Christians; and we should feel and act towards them as such.

And as to our own little society and services here, and its growth and prosperity in the true way of life, the persons who drop into our meetings, but do not approve of our views nor enjoy our sphere, soon cease to come. But

those who are receptive, and continue to come, may in due time feel it to be a duty and a privilege to be baptized. And, as they progress, they may desire to partake of the Supper, as the Lord has commanded them.

Thus, there can be no real ground of unkind feelings among us. True, we come together with many evil and selfish principles in the external man unsubdued. An we may have various views as to what is best to be done, and how to do it. But if we let the goods and truths of the internal man bear rule, remembering that we are coming together for the purpose of helping one another in the spirit of the Lord, to overcome and put away our selfishness, all will go on well: for we shall then feel that there is one Great Ruler, the heavenly Father, to whom we must all look up for support and direction; that He is the Good Shepherd, who feeds the sheep, and protects them from all harm when they truly hear his voice and follow him.

All therefore in our congregations who are interested may find something to do in the great Master's work.

And we may all be engaged together; some as committees, some as secretaries or treasurers, some as teachers in Sunday School, some as scholars, some in inviting wayward children to come in and be taught, some leading in music, some as choir singers, some as librarians or recorders: and all may be studying together the true way of life, and trying to show to the world by our conduct the heavenly elements of the New Jerusalem, that others may be induced to come and see. All this is the true way of life. For there is nothing that more readily brings the kingdom of heaven into human hearts, and builds up a society of the church, than the performing of uses

together for the good of mankind. God gives us life, and all the goods and truths we have. And by our learning to love these elements, and to give them to others by a kind and truthful life, we become established in them ourselves.

Our society now numbers, in its general relation, we know not how many. But in its specific relation there are forty-nine members who have been baptized, and have subscribed their names to the Articles of Charity and Faith in the book of records of the society.

All those are not personally present; but we are, no doubt, all together in spirit.

The names of members as recorded are: Abiel Silver, Ednah H. Silver, Ednah C. Silver, John T. Harris, Ellen P. Harris, Cornelia G. Harris, Abby C. Jackson, Nath. D. Silsbee, Mary H. Silsbee, Delia G. Perkins, John Hunt, Almira J. Child, Georgiana Appleton, William B. B. Child, Joseph P. Paine, George I. Bradley, Clarissa L. Stewart, Stephen B. Stewart, Lucy H. Horn, Christina C. Prescott, Sarah A. Gray, Ida R. Gray, Esther L. Paine, Iza A. Stewart, Lizzie Wyeth, Eliza T. Noyes, Sarah Scott, Lizzie M. Brigham, Abby Brigham, Eliza A. Perkins, Martha W. Gay, Abbie Worcester, Samuel Rowlands, Sarah Rowlands, James S. Conant, Horace P. Chandler, Grace W. Chandler, Mary A. Spafford, Harriet G. Bassett, John A. Thompson, Adelaide S. Thompson, Mary P. King, Alice C. Pierce, Charles Hallet, Louisa C. Hallet, Grace I. Hallet, Clara W. Potter, Arthur R. Potter, Elizabeth C. Hodges.

All persons whose names have been called will now please to rise and stand.

We brethren, with those of us who are absent, have been baptized into the New Church, and have acknowledged our belief in its doctrines.

We have also mutually expressed to one another our desire to be known as a religious body, under the name of "The Boston Highlands Society of the New Jerusalem."

I now, therefore, do publicly declare, that we are that society in its specific relation, duly instituted; and that we cordially feel our general relation to all others who are learning and loving to practise with us the same heavenly truths of the Word.

And may the Lord bless us, and keep us; the Lord make his face to shine upon us, and be gracious unto us; the Lord lift up his countenance upon us, and give us peace!

# *ORIGINAL BY-LAWS*

## OF THE SOCIETY ADOPTED FEB. 9, 1871, WITH AMENDMENTS TO JAN. 1, 1887.

[*Changes in any by-law are placed in Italics.*]

### MEMBERSHIP.

1. Any person of legal age who has been baptized into the Church of the New Jerusalem may be admitted a member of *this Church* by vote thereof, upon making the proper application, and subscribing to the Articles of Faith; and no person shall be suspended from membership, except by vote of two-thirds of all the members.

(Amended April 6, 1873, by striking out "this Church," and substituting *this Society.*)

### MEETINGS.

2. There shall be an Annual Meeting on the first Tuesday of April in each year, and quarterly meetings on the first Tuesday of July, October, and January. Special meetings may be called at any time, by the Clerk, upon application by the Pastor or five members, in writing. *A majority of the male* members shall constitute a quorum for the transaction of business.

(Amended April 6, 1873, by striking out "a majority of the male members," and substituting "*one-fourth of the resident* male members.")

OFFICERS AND STANDING COMMITTEES.

3. The officers and standing committees shall be a Clerk, Treasurer, Collector, a Finance Committee of three, and a Church Committee of *five*, who shall be chosen by ballot at each Annual Meeting, and hold office until their successors are appointed. *A Superintendent of the Sunday School shall be nominated annually by the Church Committee, and proposed to the teachers of the Sunday School for election. He shall hold his office until his successor is appointed.* The Clerk, Treasurer, Superintendent of the Sunday School, Finance and Church Committees, shall constitute a Prudential Committee. The Pastor shall be *ex officio* a member and chairman of the Church Committee, but not a member of the Prudential Committee.

(Amended April 3, 1883, by striking out the sentences beginning with "A Superintendent" and "He shall hold," and substituting *A Superintendent of Sunday School, together with an Executive Committee of five, who, with the Superintendent, may appoint such officers and committees as shall seem desirable for carrying on the work of the school, shall be nominated annually by the teachers, and proposed to the Church Committee for election;* amended May 3, 1883, by striking out "five," and substituting *seven;* amended April, 1886, by striking out "seven," and substituting *eleven*, also by inserting "the Superintendent of the Sunday School shall be *ex officio* a member of the Church Committee.")

4. Officers and members of committees may be selected from persons not members of the *Church*, but who have its prosperity at heart, and contribute to its support; and such persons shall *ex officio* be entitled to participate in the deliberations, and vote on all temporal matters; but the Clerk, Church Committee, and a majority of the Prudential Committee shall be elected from members of the *Church*.

(Amended April 6, 1873, by substituting the word *Society* for "Church" wherever it occurs.)

DUTIES.

5. It shall be the duty of the CLERK to cause proper notification to be made of all meetings; to preside until a moderator is chosen; to keep a record of all proceedings, preserve all reports and papers; and to perform such other duties as appertain to the office. In his absence the duties shall be performed by the Treasurer, or other member duly appointed.

6. It shall be the duty of the TREASURER to take faithful charge of all funds belonging to the *Church*, and disburse the same under the direction of the Prudential Committee. He shall present at each Annual Meeting a full account, duly audited, of the receipts and expenditures during the preceding year.

(Amended April 6, 1873, by substituting the word *Society* for "Church.")

7. It shall be the duty of the COLLECTOR to collect all moneys, and promptly pay over the same to the Treasurer, and at the close of each year, or at any other time when required, to furnish the Treasurer with a detailed account of all receipts.

8. It shall be the duty of the FINANCE COMMITTEE to devise and suggest ways and means for the maintenance of the *Church*, and to carry the same into effect, subject to the approval of the Prudential Committee; but no assessments or taxes shall be laid except by vote of the Society.

(Amended April 6, 1873, by substituting the word *Society* for "Church.")

9. The CHURCH COMMITTEE shall receive and examine all applications for membership, and report the same to

the *Church* for action, and have general care of the religious interests.

(Amended April 6, 1873, by striking out "and report the same to the Church for action," and substituting therefor, "and cause the same to be announced from the pulpit at least one week previous to any action upon the same, by the Church." This amendment was repealed April 20, 1875. Further amended April 6, 1873, by substituting the word *Society* for "Church.")

10. The PRUDENTIAL COMMITTEE shall select a Pastor, subject to the concurrence of the *Church*, and provide a suitable place for worship. They shall have power to fill any vacancies occurring in the board of officers and standing committees, until the next regular meeting. They shall appoint two Auditors of the Treasurer's accounts, make arrangements for social entertainments, and have a general supervision of the property and concerns of the Society.

They shall have power to call for all books and papers, and at each Annual Meeting shall make a report of their proceedings, and of the general condition and progress of the *Church*.

(Amended April 6, 1873, by substituting the word *Society* for "Church.")

11. SUNDAY SCHOOL. — *The Church Committee shall appoint annually a Sunday School Committee of three. This Committee, with the Superintendent, shall select and purchase books for the Library, appoint a Librarian, and have a general charge of the interests of the Sunday School. The Treasurer shall open an account with the Superintendent, through whose hands all funds belonging to the school shall pass.*

(Amended April 6, 1873, by striking out all after the words "interests of the Sunday school;" amended March 7, 1881, by inserting after "Librarian," *and Treasurer;* whole by-law repealed April 3, 1883.)

12. These By-Laws may be amended or repealed by a two-thirds vote of the Society, at a meeting called for that purpose: any proposed change shall be stated at a previous meeting.

(Amended April 6, 1873, by inserting the word *present* after "Society.")

13. *In the foregoing By-Laws by the term "Church" is understood all who have signed the Articles of Faith; and by the term "Society," the male members thereof.*

(Amended April 6, 1873, by striking out the article.)

# *BY-LAWS*

## AS AMENDED TO JAN. 1, 1887.

1. MEMBERSHIP. — Any person of legal age, who has been baptized into the Church of the New Jerusalem, may be admitted a member of this Society by vote thereof, upon making the proper application, and subscribing to the Articles of Faith; and no person shall be suspended from membership, except by vote of two-thirds of all the members.

2. MEETINGS. — There shall be an Annual Meeting on the first Tuesday of April in each year, and quarterly meetings on the first Tuesday of July, October, and January. Special meetings may be called at any time, by the Clerk, upon application by the Pastor or five members, in writing. One-fourth of the resident male members shall constitute a quorum for the transaction of business.

3. OFFICERS AND STANDING COMMITTEES. — The officers and standing committees shall be a Clerk, Treasurer, Collector, a Finance Committee of three, and a Church Committee of eleven, who shall be chosen by ballot at each Annual Meeting, and hold office until their successors are appointed. A Superintendent of the Sunday

School, together with an Executive Committee of five, who with the Superintendent may appoint such officers and committees as shall seem desirable for carrying on the work of the School, shall be nominated annually by the teachers, and proposed to the Church Committee for election.

The Clerk, Treasurer, Superintendent of the Sunday School, Finance and Church Committees, shall constitute a Prudential Committee. The Pastor and Superintendent of Sunday School shall be *ex officio* members of the Church Committee, of which the Pastor shall be chairman, but not a member of the Prudential Committee.

4. OFFICERS AND MEMBERS OF COMMITTEES may be selected from persons not members of the Society, but who have its prosperity at heart, and contribute to its support, and such persons shall *ex officio* be entitled to participate in the deliberations, and vote on all temporal matters; but the Clerk, Church Committee, and a majority of the Prudential Committee shall be elected from members of the Society.

5. THE CLERK. — It shall be the duty of the Clerk to cause proper notification to be made of all meetings; to preside until a moderator is chosen;[1] to keep a record of all proceedings, preserve all reports and papers, and to perform such other duties as appertain to this office. In his absence the duties shall be performed by the Treasurer, or other member duly appointed.

[1] By the terms of his installation, the pastor is authorized to preside at all ecclesiastical meetings of the Society.

6. THE TREASURER. — It shall be the duty of the Treasurer to take faithful charge of all funds belonging to the Society, and disburse the same under the direction of the Prudential Committee. He shall present at each Annual Meeting a full account, duly audited, of the receipts and expenditures during the preceding year.

7. THE COLLECTOR. — It shall be the duty of the Collector to collect all moneys, and promptly pay over the same to the Treasurer, and at the close of each year, or at any other time when required, to furnish the Treasurer with a detailed account of all receipts.

8. THE FINANCE COMMITTEE. — It shall be the duty of the Finance Committee to devise and suggest ways and means for the maintenance of the Society, and to carry the same into effect, subject to the approval of the Prudential Committee; but no assessments or taxes shall be laid, except by vote of the Society.

9. THE CHURCH COMMITTEE shall receive and examine all applications for membership, and report the same to the Society for action, and have general care of the religious interests.

10. THE PRUDENTIAL COMMITTEE shall select a pastor, subject to the concurrence of the Society, and provide a suitable place for worship. They shall have power to fill any vacancies occurring in the board of officers and standing committees until the next regular meeting. They shall appoint two Auditors of the Treasurer's annual account, make arrangements for social entertain-

ments, and have a general supervision of the property and concerns of the Society. They shall have power to call for all books and papers, and at each Annual Meeting shall make a report of their proceedings, and of the general condition and progress of the Society.

11. These By-Laws may be amended or repealed by a two-thirds vote of the Society present at a meeting called for that purpose. Any proposed change shall be stated at a previous meeting.

## *EXTRACTS*

### FROM THE CONSTITUTION AND BY-LAWS OF THE MASSACHUSETTS ASSOCIATION.

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ART. 5. Each society shall be entitled to three delegates, and one additional delegate for every twenty-five members, until the number of members exceeds one hundred; beyond which number, fifty additional members shall be required to confer an additional delegate.

ART. 6. All members of the Associated Societies in good standing in the same, may be present at, and take part in, the deliberations of the meetings; and may be appointed on committees, and charged with other duties by the Association.

BY-LAW 7. Each Society shall report in the April meeting of the Association, its statistics for the year, together with such other information as ought to be laid before the Association.

BY-LAW 8. The Executive Committee shall elect the delegates to represent the Association in the General Convention.

## *RESOLUTION, APRIL 3, 1884.*

*Resolved,* That the Association request each society in the Association to choose a committee of not less than three persons, whose duty it shall be to collect funds for the Union, and in every possible way to enhance and enlarge the usefulness of the Union, and of the periodicals of the Church.

*Resolved,* That the Association request each society to take up a collection for the Union not later than October of each year.

# *ARTICLES*

## OF CHARITY AND FAITH TO WHICH THE MEMBERS OF THE SOCIETY HAVE SUBSCRIBED.

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I. That God is one in essence and in person; that from love towards men he assumed humanity, and glorified it, and that he thus became God with us, the Saviour and Redeemer, Jesus Christ.

II. That the Word is divine truth proceeding from the Lord; that it was written by inspiration, and is adapted to all the various states of angels and men; and that thus it is the divine medium by which men are conjoined with angels, and by which men and angels are conjoined with the Lord.

III. That the Lord alone is the source of genuine life, the precepts of which are the Ten Commandments; that these precepts are to be obeyed by man as of himself, with the acknowledgment that the will and power to do so are of the Lord alone; and thus that men are regenerated and saved by the Lord, by means of a life according to his precepts.

## *MEMBERS.*

(*Those marked with asterisks are deceased.*)

1870

Dec. 18. *Rev. Abiel Silver.
Mrs. Ednah Hastings Silver.
Miss Ednah C. Silver.
Dr. John T. Harris.
Mrs. Ellen P. Harris.
Miss Cornelia G. Harris.
Mrs. Abby Crocker Jackson.
Nathaniel Devereux Silsbee. Transferred.
Mrs. Mary Hodges Silsbee. Transferred.
Mrs. Delia G. Perkins.
*John Hunt.
*Mrs. Almira J. Child.
Miss Georgiana Appleton.
William B. B. Child.
Dr. Joseph Pickard Paine.
George I. Bradley.
Stephen B. Stewart.
*Mrs. Clarissa L. Stewart.
*Mrs. Lucy H. Horn.
*Miss Christina C. Prescott.
Mrs. Sarah Harris Gray.
Miss Ida R. Gray (Mrs. F. H. Woodward).
*Mrs. Esther L. Paine.
Miss Iza A. Stewart (Mrs. J. L. Sherburne).
Miss Lizzie Wyeth.
Mrs. Eliza Frothingham Noyes.

| | | | |
|---|---|---|---|
| Dec. | 18. | *Mrs. Sarah Scott. | |
| | | Miss Elizabeth M. Brigham (Mrs. A. D. Blodgett). | |
| | | Mrs. Abby Brigham. | |
| | | *Mrs. Eliza A. Perkins. | |
| | | Mrs. Martha W. Gay. | |
| | | Mrs. Abby Worcester. | |
| | | Mrs. Sarah Rowlands. | |
| | | Samuel Rowlands. | |
| | | James Scott Conant. | |
| | | Horace Parker Chandler. | |
| | | Mrs. Grace Mitchell Chandler. | |
| | | Mrs. Mary Augusta Spafford. | |
| | | *Mrs. Harriet G. Bassett. | |
| | | John Alexander Thompson. | |
| | | Mrs. Adelaide Smith Thompson. | |
| | | Mrs. Mary P. King. | |
| | | Miss Alice C. Pierce (Mrs. H. Grundel). | |
| | | *Charles Hallet. | |
| | | Mrs. Louisa Cushing Hallet. | |
| | | *Miss Grace I. Hallet. | |
| | | Miss Clara Williams Potter (Mrs. W. B. B. Child). | |
| | | Arthur Richmond Potter. | |
| | | Miss Elizabeth Carleton Hodges. | |
| 1871 | | | |
| April | 4. | Andrew J. Chase. | |
| Oct. | 3. | *James L. Sherburne. | |
| 1872 | | | |
| Jan. | 2. | Mrs. Julia B. W. Apthorp. | Transferred. |
| | | Miss Harriet N. Hersey. | Transferred. |
| | | Mrs. Mary B. Cushing. | |
| | | Miss S. F. Rowe. | |
| | | Miss Adeline Rowe. | Transferred. |
| | | Miss Sarah Carleton Lane. | |
| April | 2. | Miss Annie J. Rowell. | |

| | | | |
|---|---|---|---|
| April | 2. | Edward Boyden Morse. | |
| | | Nathan Marshall. | Transferred. |
| | | Mrs. Azubah A. Marshall. | Transferred. |
| | | George W. Winkley. | |
| | | Mrs. Annie W. Winkley. | |
| July | 2. | George W. Merriman. | |
| | | Mrs. Emily V. Merriman. | |
| | | Miss Abby M. McClean. | |
| 1875 | | | |
| Jan. | 5. | Mrs. Mary B. Hunt. | |
| March | 28. | Cornelius Thomas Dunham. | |
| | | Mrs. Ann Ball Dunham. | |
| | | Miss Marion Porcher Dunham (Mrs. B. E. Seaborn). | |
| | | Donald Macdonald | |
| | | Mrs. Sarah Macdonald. | |
| | | Ariel Grant Cheever. | |
| | | *Mrs. Martha Capron Cheever. | |
| | | Miss Martha Jane Cheever. | |
| | | David Whittemore. | |
| | | Levi Pratt Dudley. | |
| | | Mrs. Laura Robinson Dudley. | |
| April | 25. | Mrs. Harriet W. Crosby. | |
| | | Walter E. Carter. | |
| | | George W. P. Reed. | |
| | | Mrs. Susan Elisabeth Reed. | |
| | | Mrs. Annie Olivia Foster. | |
| June | 27. | Miss Eliza W. Noyes. | |
| | | Miss Susan B. Harris (Mrs. Dr. H. A. Gibbs). | Withdrawn. |
| | | Miss Harriet Baker. | |
| 1876 | | | |
| May | 21. | James A. Pincott. | |
| | | *Mrs. Elizabeth E. Pincott. | |
| | | James Richardson Phelps. | |
| 1877 | | | |
| March | 24. | Mrs. Almira Clapp Moore. | |

March 24. William Lazell Blanchard.
Mrs. Caroline Virginia Blanchard.
Warren Richardson.
Mrs. Mary Hall Richardson.
Miss Sarah Emily Hall.
*Sewall Butler Wing.
Mrs. Sarah Elizabeth Wing.
Miss Mary Anna Ingell.
Mrs. Josephine Adeline Curtis.
Mrs. Helen A. Bumpus.
Mrs. Elizabeth H. Phelps.
Mrs. Mary Hascal Kittredge.
*William C. Stewart.
Mrs. Nancie E. Stewart.
Mrs. Mary Dame.
Oct. 2. Mrs. Sarah T. Baker.
Mrs. Isabel Stetson Chase.

1878

March 31. Mrs. Margaret A. Payson.
Mrs. Ann S. Perrin.
David William Craig.
*Mrs. M. A. Craig.
Mrs. Mary Ann Small. Withdrawn.
Miss Susan Hadley.

1880

March 28. Miss Mabel Fairchild Wheaton.
Samuel Finney Howard.
Mrs. Anna Eliza Howard.
Adoniram J. Barteaux.
Mrs. Mary F. Barteaux.
Mrs. Emma Stanley Foulds.
April 25. *William Henry Hudson.
Mrs. Emily Lombard Hudson.
Mrs. Elizabeth F. Dix. Transferred.
June 27. Samuel Sherwood Smith.
Mrs. Charlotte Seifert Smith.

June 27. Henry Frieze.
Mrs. Louisa Frieze.
1881
April 5. Miss Charlotte Elizabeth Fisher.
1882
Dec. 17. Miss Elisabeth S. Moulton.
Miss S. Miriam Hilliard.
Miss Annie Amelia Gill (Mrs. Dr. W. H. Danforth).
Rev. Julian Kennedy Smyth.
1883
April 3. Mrs. Winogen Gertrude Smyth.
Arthur Burnham.
Mrs. Catharine Davenport Burnham.
Mrs. Henrietta Head.
Miss Cornelia Thomas Dunham.
Miss Viola J. Merrill.
Frank Hovey Butler.
May 27. Peleg Esek Eddy.
Mrs. Caroline Howe Eddy.
Edward Crehore Harris. Withdrawn.
Mrs. Florence Elizabeth Harris.
Mrs. Jennet Orr Conant.
Francis Seifert Smith.
Miss Elizabeth Ann Dunham (Mrs. A. B. Harlow).
Baylis Earle Seaborn.
Sept. 30. Miss Lucy Ella Richardson.
1884
Jan. 6. William Gilbert Lawrence.
Frederick M. Sprague.
Mrs. Sarah E. Sprague.
Miss Sarah Amelia Fulton (Mrs. S. A. Roper).
Alfred B. Kittson.
Mrs. Henrietta A. Kittson.
May 18. Mrs. Caroline L. U. Chipman.

May 18. Miss Emma Boyden Morse.
John Carter.
Mrs. Isabel Walcott Carter.
Mrs. Sarah Scripture Macdonald.
Sept. 7. Mrs. Esther M. Woodward.
Miss Elizabeth Josephine Woodward.

1885

Feb. 22. Miss Sarah Dawson.
Mrs. Helen Maria Tucker.
Mrs. Mary E. Roberts.
April 3. Mrs. Sarah M. Lunt.
Miss Emeline A. Sparrell.
Miss Agnes W. Jenkins.
Miss Mary Fairlie Wellman.
Miss Sarah Anna Woodbury.
Miss Frances Eaton Batchelder.
Miss Florence L. Warriner.
James Coolidge White Chipman.
April 7. Arthur Hooper.
Mrs. Abbie Annette Hooper.
Miss Sarah Matilda Hadley.
Charles Frederick Curtis.

1886.

April 6. John Hardenburgh Eddy.
Calvin Babbitt Smith.
Miss Florence Wheaton.
May 16. Frederick Hartshorn Burdett.
Mrs. Alavisa Edwards Rand.

1887.

March 27. Mrs. Emma Florence Griffin.
April 11. Miss Rebecca R. Chadwick.
Edward Franklin Cobb.
Mrs. Ellen Elizabeth Brazer.
Miss Nellie Florinda Brazer.
Miss Edith Frances Parry.
Miss Eleanor Perkins Gay.
George Henry Elson.

THE BOSTON HIGHLANDS NEW-CHURCH SOCIETY.

THE BOSTON HIGHLANDS NEW-CHURCH SOCIETY was incorporated June 11, 1872.

The occasion for this society, as brought forth in the preceding sketch of "THE BOSTON HIGHLANDS SOCIETY OF THE NEW JERUSALEM," was for a body that could legally hold property for the use of the church, and with the exemptions and privileges attaching to an incorporated religious society in Massachusetts.

For some months previous to its organization, a committee, appointed by the Society of the New Jerusalem (the religious society), consisting of Rev. Abiel Silver, Dr. Joseph P. Paine, and Horace P. Chandler, had been actively at work obtaining subscriptions toward acquiring land and building an edifice. The subscriptions had now reached an amount that seemed to assure the success of the undertaking, and measures were at once set on foot to secure an eligible lot of land.

The first vote passed, after completing the steps for legal organization, was to appoint "a committee of three to select a suitable lot of land for a meeting-house, and report the same to the Society as soon as possible." The committee consisted of Mr. Silver, Mr. Horace P. Chandler, and Dr. J. P.

Paine, being the same persons as the Committee on Subscriptions, previously appointed by the Society of the New Jerusalem.

Several lots, in different locations, were from time to time carefully considered, both by the committee and other members of the Society, and from these was finally selected, as being most advantageous for the purpose, the "Calrow lot," bordering on St. James, Regent, and Cliff Streets, containing about eight thousand feet of land. On Oct. 23, 1872, it was voted to purchase this lot at the price of two dollars a square foot. Subsequently, 2,040 feet on the corner of Cliff and Regent Streets were sold to Mr. Silver, on which he erected a residence for himself, the architecture conforming in general design to that of the church building.

In March, 1873, it was voted to appoint a Building Committee of five. This committee, as finally determined, consisted of Mr. Silver, Dr. Joseph P. Paine, Jeremiah P. Fenno, Horace P. Chandler, and John A. Thompson. During the following six months several different plans for a building were submitted and considered.

During the same time the subscription committee were continuing their labors, and in April, 1873, reported such progress, that the Society felt warranted in authorizing building-contracts. The plans accepted were those submitted by Messrs. J. H. Besarick & Cutter, which contemplated a

building to cost twenty-two thousand dollars. Ground was broken in May, 1873.

Up to this time the amount subscribed was about twenty thousand dollars, and it was expected active building operations would encourage further subscriptions; but while this was at first the case, the financial panic of that year soon produced such a contrary effect that further efforts in that direction were suspended. But for this cause, it is believed that the Society would have had a much smaller encumbrance in the shape of a mortgage than was the case.

The building-plans were carried out within the sums specified in the contracts, except as to the trimming-stone. The original contract called for blue trimming-stone throughout, but the contractor being unable to go on, after enough had been furnished for the basement story, another kind of stone was procured to complete the building; but this change of plan has since been thought a circumstance by which the architectural effect was improved rather than marred, and to an extent more than compensating for the increased cost.

In the spring of 1874, the rooms in the vestry were completed, and the religious society began to hold services in them on the 22d of March, that year. The church above was finished in the following autumn; and arrangements were made for its dedication in November, but Mr. Silver having been disabled by an accident a few days previous

to the day appointed, the services were postponed until Jan. 5, 1875, on which day the Church was dedicated to the uses for which it was built. The dedicatory address was by Mr. Silver, and the sermon by the Rev. John Worcester.

While the interior of the church-building was nearing completion, the matter of providing an organ to place in it was assumed by the Ladies' Sewing Circle, or more strictly, in behalf of the sewing circle, by Dr. William F. Jackson, who actively circulated a subscription-list for the purpose, with the result that a good organ, costing about $1,700, was procured in season for use at the dedicatory exercises.

Soon after the dedication a pamphlet, prepared by Horace P. Chandler, was printed, containing an account of the Services, the Addresses, and a description of the building, a portion of which is here transcribed: —

DESCRIPTION OF THE BUILDING.

"The lot fronts on an open, triangular piece of ground, upon which there is to be erected a statue of Gen. Joseph Warren, of Revolutionary fame, the site of whose birthplace is directly opposite. The meeting-house is rectangular in form, the style of architecture being geometrical Gothic. The walls are of Roxbury stone, with yellow Nova Scotia and brown Connecticut sandstone trimmings. The dimensions are 48 × 76 feet. The spire is ninety feet high. There are main and side en-

trances. The basement, which is on a level with the street, is twelve feet in height, and is finished in brown ash throughout. It contains the lecture-room, 32 × 44, library, 13 × 20, class-rooms, retiring-rooms, and kitchen. The lecture-room has a seating capacity of two hundred and fifty. The Sunday School is held here.

"The principal entrance, which is on the corner of St. James and Regent Streets, leads both to the lecture-room and the church above. The latter is reached by a short and easy staircase, at the head of which is a vestibule, semi-circular in shape, and unique every way. The size is 12 × 14 feet, and in the circular portion is an arcade of seven pointed windows of chaste design and soft colors. Opposite the head of the stairs is a window in two parts, representing the Pharisee and the Publican, or, Self-Righteousness and Humility. This window is especially appropriate in subject for its position, — the church entrance, — and is a worthy specimen of the artistic skill of its designer and donor, Mr. Donald McDonald.

"The auditorium room of the church proper will seat four hundred and fifty adults. It is finished up into the roof, the height from floor to ceiling being thirty-four feet. The timbers which support this roof are in the form of a pointed arch, springing from the floor and from wall to wall, leaving the whole of the auditorium clear.

"The finish is in black walnut. This, with stained-glass windows, crimson upholstery, and walls covered with rich, warm color, presents a pleasing harmony to the eye of the worshipper. The design throughout is chaste and appropriate, and not overdone. The stained glass, though simple, is exceedingly pleasing. The chancel furniture consists of the tabernacle, or depository for the Word, the

communion-table, and the pulpit or reading-desk. The first named stands in the centre, at the head of the broad aisle; the second, towards the left; and the third, towards the right. On either side of the tabernacle are sanctuary chairs, a gift from Mrs. Robert L. Smith. The Word in the tabernacle rests on a cushion of gold-colored satin. This is covered from view, except during service, by a rich crimson silk curtain. In front of the communion-table, on the floor of the house, stands a stone font, the gift of Miss Salome Harding Snow in memory of her sister Sophia, who died Oct. 12, 1873. The font is four feet in height, and is a perfect specimen of Gothic art. It consists of a heavy moulded and decorated base, round shaft, enriched cap, and circular basin, octagonal on the outside rim, upon which are cut appropriate emblems. Arrangements have been made so that when the font is used, water will flow into it in a jet-form, thus carrying out in a degree the idea of baptizing with living water. The position of the font, communion-table, and tabernacle are in designed order. The font is below and before the chancel, — the first gate; then the communion-table, above and beyond, — the second gate; and, lastly, the Word, — the Divine Truth. An organ, purchased by private subscriptions, stands in the north-west corner of the church, near the chancel.

"Directly opposite the chancel, occupying the east end of the church, is an imposing window, presented *in memoriam* by the children of the late Mr. and Mrs. George Howe. This is a beautiful work of art, and will compare favorably with any foreign work of the kind in the country. It embraces three figures five feet in height; the tracery consists of three large quatrefoils, located in the form of a

triangle. In the upper opening is the figure of the Good Shepherd; on the left stands Moses, with the tables of stone; on the right an angel, blowing the Apocalyptic trump: all of which are exquisitely drawn, together with other decorative parts in the smaller openings."

Since the foregoing was written, and within the past two years, the following changes, believed to be improvements, have been made in the arrangement of the chancel and its furniture. The font has been removed, and placed in the centre of the chancel, in front of which runs a rail for the convenience of those who receive the Sacraments kneeling, as is now the practice. The communion-table and reading-desk have received two sets of coverings, one of olive-green and one of white, both with appropriate gold-embroidered designs and sentences. These were presented by ladies of the Society. In the arch over the repository has been painted in ecclesiastical letters the Scripture words, —

"O send out Thy Light and Thy Truth: let them lead me; let them bring me unto Thy Holy Hill, and to Thy Tabernacles."

And a retiring-room for the pastor has been made, adjoining the chancel. The beauty of the interior has been enhanced by the addition of two more memorial windows, — one in memory of Mr. Silver, which has been described in the preceding sketch of the religious society; the other, a gift

from Mr. and Mrs. Edward C. Harris, in memory of their two only children, both members of the Sunday School, and who passed to the spiritual world within the same fortnight. The subject of this window is Christ arguing with the Doctors in the Temple, as represented in the painting by Kaufman. It was made in England, and is one of the best examples of the art.

The subjoined statement summarizes the financial operations attending the erection of the building: —

The cost of the land, after deducting the amount received from the lot sold to Mr. Silver, was $11,120. The amount paid on builders' contracts and architects' commissions, $22,841; balance of the interest account and the city taxes, to the time of holding services in the building, $930: so that the land and structure may be said to have cost $35,000. The furnishings cost $2,050, the organ, $1,700, making a total of $38,750. This does not include any furnishing or decorations, presented to the Society, of some of which mention has already been made. There were received from one hundred and sixty subscribers to the building-fund, $19,850, from the Ladies' Sewing Circle, $2,170, and from subscriptions for the organ, $1,700, making a total of $23,700. The property was encumbered with a mortgage-debt of $15,000, and there was a floating-debt of $1,982, the annual interest charge

being $1,188.74. The floating-debt was paid by private subscriptions when it matured in 1879. The mortgage-debt was reduced in 1885 by $2,000; of which amount $1,750 was from proceeds of fairs held by the Ladies' Sewing Circle in 1882–3–4–5; and the rate of interest has been reduced from time to time from seven to four and one-half per cent; so that, at the present time (1887), the total debt is $13,000, with an annual interest charge of $585.

By the terms of the will of the late William Gardner of Richmond, Me., the Society shares in a residuary bequest, from which it is expected that about $7,000 will be realized, and the debt thereby materially reduced.

By a vote of the Society, it is provided, that all money received from sales of pews shall be appropriated towards reducing the debt.

## *VOTES IN RELATION TO PEWS.*

FEB. 11, 1874. It was voted, that scrip in the following form be issued by the Treasurer to all subscribers to the church who apply therefor within six months, unless their subscriptions are a naked gift: —

BOSTON HIGHLANDS NEW CHURCH SOCIETY.

NO. .

BOSTON, Jan. , 1874.

This certificate for the sum of , which has been paid by , for the new meeting-house of said Society, is receivable without interest, by the Boston Highlands New-Church Society, for any pews hereafter to be sold within one year from date.

*Treasurer.*

DEC. 23, 1874. *Whereas*, At a meeting held Feb. 11, 1874, it was voted that scrip should be issued to subscribers to the church building-fund until six months from that date, it is now voted to extend said time when scrip may be legally issued, to thirty days after the first public sale of pews; also, all scrip issued shall be receivable in payment for pews until six months after said sale; also, that notice of such sale shall be given by advertising three times, one week previous to sale, in at least one daily newspaper published in Boston.

DEC. 30, 1874. *Ordered*, That the assessors (Joseph P. Paine and John A. Thompson) be and hereby are directed to make an appraisal of the several pews in the church, to amount in the aggregate to the sum of thirty thousand dollars ($30,000), exclusive of seats for the pastor and the choir, and report the same to the Society for approval. Upon approval of an appraisal, the choice of pews shall be offered at public auction at such time and place as the Standing Committee shall direct, previous advertisement of the valuation having been fully made by distribution of plans. Pews thus sold shall be taken at the appraised value, subject to such taxes as may be assessed from time to time by vote of the Corporation, payment to be made as follows: the right of choice in cash or in scrip, the price of the pew, after deducting any subscriptions converted into payments as before provided, in not exceeding six semi-annual instalment-notes of equal amounts, with interest at the rate of seven per cent, or in cash at the option of the purchaser. A deed to be given on completion of the payments.

Any pews not disposed of at the said auction shall be sold on the same terms, on application to the Treasurer. The Treasurer, in name of the Corporation, upon payment of the sum at which the right of choice is sold, and on delivery of the said notes, shall give the purchaser a receipt, containing an agreement to deliver to him, or his representatives or assigns, a deed of the pew on payment of all instalments in full; and upon such receipt, the several instalments shall be indorsed when paid.

Any pews or seats not sold at the first sale may be rented on application to the Treasurer, subject to the contingency of any subsequent sale, at such rates as may

be determined by vote of the Corporation, but, in any application to purchase, the lessee shall first have the refusal.

The taxes and rents shall be due and payable quarterly, on the 1st of April, July, October, and January.

JAN. 5, 1875, the appraisers reported an appraisal, which, with some modification, was adopted by the Society.

JAN. 29. The choice of pews was sold by auction in the church, at half-past seven o'clock P.M.

FEB. 17, it was —

*Ordered*, That for the year ending Jan. 1, 1876, and thereafter till otherwise ordered, the yearly tax upon the pews shall be ten per cent, and the yearly rental seventeen per cent, upon the valuation, the same to be collected quarterly, as before provided.

*Ordered*, That, in disposing of fractions of pews, the long ones shall be considered as containing five sittings, and the short ones as containing four sittings.

*Ordered*, That lessees of pews or seats may have the interest on scrip, so long as it is the property of the original subscriber, issued for their subscriptions, at rate of seven per cent per annum, allowed in payment of rates, if they so elect.

*Ordered*, That the proceeds from the sales of pews shall be only used for paying the floating debt incurred in building and furnishing the meeting-house; for necessary repairs and improvements; for paying Mr.

Silver two hundred and seventy-five dollars, that sum being due him from the Boston Highland Society of the New Jerusalem, which debt we now assume; and for reducing the mortgage-debt; unless by special vote of the corporation.

MARCH 29, 1876. The following amendment was made to By-law six: —

The Collector shall be authorized to negotiate for the rental of any pews belonging to the Society, and keep account of the same.

APRIL 27, 1880. It was voted, "That all rents, taxes, and assessments be payable quarterly in advance."

OCT. 25, 1882. It was voted, "That from Jan. 1, 1883, the rental of seats shall be at the rate of fifteen per cent on the valuation, instead of seventeen per cent as heretofore."

## *IMPORTANT VOTES.*

1873, Oct. 29. *Whereas*, We have heard that, if agreeable to the feelings of the Boston Highlands New-Church Society, the children of the late Mr. and Mrs. George Howe, Mrs. Peleg E. Eddy and Mrs. Edw. C. Harris, desire to have the large window in the house of worship now being built by the Society, so arranged and glazed as to be appropriately in memory of these parents ; therefore,

*Resolved*, That from the estimable character and life of the late Mr. and Mrs. Howe, as citizens of Roxbury, and from his ability and earnest usefulness as an exponent of the doctrines of the New Church in our midst, and wherever he went, it will be pleasant and gratifying to our feelings to have such a memorial window in our church edifice.

*Resolved*, That a copy of the resolution be sent to Mr. and Mrs. Harris, and Mr. and Mrs. Eddy.

1874, Dec. 17. *Voted*, That the rooms under the church may be used for such social and literary entertainments as may be approved by the Boston Highlands Society of the New Jerusalem, until otherwise ordered by this Society.

1876, March 29. *Voted*, That a majority of the Standing Committee may approve bills.

1880, April 27. *Voted*, That the action of the Boston Highlands Society of the New Jerusalem in voting to engage the Rev. D. V. Bowen as colleague be concurred in.

1881, MAY 9. The following resolutions were passed: —

*Whereas*, It has pleased the Heavenly Father to take from the scene of his earthly labors our beloved minister, Abiel Silver; therefore,

*Resolved*, That we join with the Society of the New Jerusalem, in the desire to give expression to our admiration for his honesty of purpose, his inflexible love of truth, his life-long defence of the Holy Word, and his uprightness of heart, ever present in his ministerial labor.

*Resolved*, That we, the Boston Highlands New-Church Society, especially desire to place upon our records our appreciation of his unselfish devotion to all the interests of this Society. Ever earnest and untiring in his efforts to promote its welfare, he spared neither himself nor his means that the religious society which he instituted and loved so well, might have a house of worship of its own; and we gratefully acknowledge our indebtedness to him for his aid in promoting the erection of our beautiful church edifice.

1882, APRIL 24. It was voted, in concurrence with the Boston Highlands Society of the New Jerusalem, to invite the Rev. Julian Kennedy Smyth of Portland, Me., to become the minister of the Society.

1886, JAN. 4. A communication having been received from Mr. and Mrs. Edward C. Harris, proposing to place in the church, if with the approval of the Society, a window, in memory of their two children, Florence Marion and Paul Franklin, it was voted that the proposal be accepted, and that the Clerk convey to Mr. and Mrs. Harris the thanks of the Society.

# *OFFICERS.*

## FIRST OFFICERS OF THE CORPORATION, ELECTED JUNE 11, 1872.

CLERK.— James S. Conant.

TREASURER. — Horace P. Chandler.

COLLECTOR. — William B. B. Child.

ASSESSORS. — Joseph P. Paine, John A. Thompson.

AUDITORS. — John Hunt, Nathaniel D. Silsbee.

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BUILDING COMMITTEE. — Abiel Silver, Joseph P. Paine, Horace P. Chandler, Jeremiah P. Fenno, John A. Thompson.

ARCHITECT. — John H. Besarick.

## OFFICERS ELECTED OCT. 27, 1886.

CLERK. — James S. Conant.

TREASURER. — John A. Thompson.

COLLECTOR. — Samuel F. Howard.

ASSESSORS. — Horace P. Chandler, Wm. L. Blanchard.

AUDITORS. — Joseph P. Paine, Cornelius T. Dunham.

## OFFICERS CHOSEN SINCE ORGANIZATION.

### CLERK.

1872. — James S. Conant.

### TREASURERS.

1872. — Horace P. Chandler.
1876. — John A. Thompson.

### COLLECTORS.

1872. — William B. B. Child.
1873. — Arthur R. Potter.
1876. — William B. B. Child.
1881. — Samuel F. Howard.

## *ORDER OF EXERCISES*

AT THE DEDICATION OF THE HOUSE OF WORSHIP, JAN. 5, 1875.

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I. DEPOSITING THE HOLY WORD. — Rev. Joseph Pettee.

II. CHANT. — "Praise ye Jah."

III. READING THE WORD. — Rev. Joseph Pettee.

IV. THE LORD'S PRAYER.

V. CHANT.

VI. LESSONS FROM THE WORD. — Rev. F. H. Hemperly.

VII. CHANT.

VIII. STATEMENT OF THE FAITH OF THE NEW CHURCH. — Rev. S. S. Seward.

IX. DEDICATORY ADDRESS. — Rev. Abiel Silver.

X. HYMN.

XI. SERMON. — Rev. John Worcester.

XII. DOXOLOGY.

XIII. BENEDICTION. — Rev. Joseph Pettee.

WORDS PRONOUNCED BEFORE DEPOSITING THE WORD.

"*Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob. . . .*

"*Arise, O Lord, into thy rest; thou, and the ark of thy strength. . . .*

"*For the Lord hath chosen Zion; he hath desired it for his habitation.*

"*This is my rest for ever: here will I dwell; for I have desired it.*"

## PREFATORY REMARKS

BY THE REV. ABIEL SILVER.

BEFORE proceeding to bring this building before the public as a consecrated place of Divine worship, it becomes my pleasant duty, in behalf of our Society, to express our united thanks to the many friends who have contributed toward its erection, — especially to those of other New-Church societies, and more especially to the generous hearts who do not acknowledge our religious views.

Well may we feel deeply and fervently grateful for these favors. For when we first began to move for a house of worship, the members of our Society were so few, and its means so limited, that we were looking about for a cheap lot upon which to put a wooden building. But as the movement went on, and the subscriptions increased, we began to look for a better lot, and to talk about a stone house. With these ideas, the subscriptions generously increased, until we finally obtained this eligible location and erected this commodious building. We would therefore most heartily acknowledge our gratitude and thankfulness to the Heavenly Father, and repeat them to the many friends, for these timely blessings.

And may the Society render itself worthy of such friends by its reciprocal Christian conduct

and fellowship towards others ; knowing, as it well does, that the Lord's Church is not a sect, but consists of those among all sects, nations, and peoples who love God and the neighbor, and are in conscientious effort to keep the Divine Law. Such being God's kingdom in the hearts of men, may we all labor for its universal promotion, until all shall know the Lord from the least to the greatest.

## A PORTION OF THE DEDICATORY ADDRESS

BY THE REV. ABIEL SILVER.

THIS edifice is now to be dedicated to the uses for which it has been built.

And though it is a material house, yet it symbolizes a mental house. A good human mind is called, in the Bible, a house of God. God is said to knock at the door of such houses, and to come in and sup with the occupants, and they with Him. Such minds are in the Word called "the temple of the Lord." This is because His elements dwell in them.

Hence the church in men is called the house of God, the house of Israel, the house of Judah.

And so, by the law of correspondence, the house we are now dedicating represents the human mind. Thoughts and feelings designed it and built it. It must therefore represent thoughts and feelings by a universal law.

The highest creation of the vast universe is man or angel. All other things are created for man's use, and denote his qualities. His body lives upon them, and his mind is developed through their means. God crowned their creation with man as their head, their embodiment, and their sum total. Hence principles in man's nature may be read in the animals and other things. Thus the various things in nature are symbols of the various principles in man. Consequently nature has a language. That language is universal. It is the root of all other languages. In that language the things of nature speak

to us. Therefore it is written, "There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."

And the time has now come when it may be rationally seen, from the very nature of things, that there must be such a language; for the material things created must represent the spiritual things which have produced them, and which fill them with life. Hence we are taught that the "invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and godhead."

In this symbolic language the Holy Word is given. Therefore the Lord says, "The words that I speak unto you are spirit and are life." This spirit and life of God's Word is now being seen through the letter. The coming of this spiritual light and life into the minds of men opens the way for the fulfilment of the Apocalyptic or final prophecy of the Scriptures, which treats of the second coming of the Lord, and of the establishment of the final state of the Church, wherein the watchmen are to see eye to eye, and sin and sorrow be done away. In this coming, the Divine Word is rationally understood as the veritable truth of heaven. Thus the Lord's second coming is, in the spiritual light of the Word, seen in the literal sense. He comes as spiritual truth, illuminating all the dark portions of the letter, showing that there is beauty and harmony pervading the entire Word. In this spiritual light, the people who worship here will look up to the Lord, and receive Him as the Divine Truth coming to make peace among all people, and to lead them in the heavenly way.

And now, from these preliminary remarks as a standpoint, let us look at the symbolic character of the house we are dedicating. All parts of it speak of the qualities of the Divine, and the human minds that have produced it.

And as man's mind is both natural and spiritual, having an external plane and an internal, called in the Word the natural man and the spiritual man, so this house has apartments for the performance of both natural and spiritual duties and uses. . . .

Well, then, may we dedicate it to the service and worship of Him who thus speaks to us in all its parts, pointing us to Himself and admonishing us of our duty in every thing upon which our eyes fall.

And when such a house is thus dedicated, when a people with sincere and earnest hearts build it and solemnly set it apart as the repository of the Holy Word, and for the worship and service of the Lord and the salvation of souls, and these uses are faithfully carried out, then the very place seems sacred, by means of the heavenly sphere which fills it.

And it is good for a people, when they enter a place of worship, to feel that they are in a place consecrated to Divine service; a place set apart for the union of hearts and minds in communion with the Lord in the spirit and life of the Word; a place where the high and the low can meet on a common level, and together supplicate the common Father's merciful care, revere and glorify His infinite wisdom, love His goodness and be taught their duty.

And now, with these views and to these uses, we pray that this house and all that belongs to it may, by the

Spirit of the Lord, the goods and truths of the Word, and the devotions of the people, be solemnly, constantly, and faithfully dedicated to the important uses for which it is designed; and that all who worship here may, by the same spirit, individually and collectively, dedicate themselves with all their hearts and souls and minds and strength to the service of the living God in His Divine humanity. May their baptism by water be crowned with the baptism of the Holy Spirit and fire! And may their worship at the Holy Supper ever bring them into closer conjunction with the Lord, and more free and full communion with the angels! And thus may the Holy City continually descend from God out of heaven into their thoughts and feelings, illuminating, leading, and guiding them; having no need of the sun, neither of the moon to shine in it, the Lamb being the light thereof.

And now, through the sacred presence of the Holy Word this day deposited and the religious services held within these walls, I declare this apartment solemnly set apart and initially dedicated to the worship and service of the Lord Jesus Christ as God manifest, and to the salvation of the souls of the people.

Here may the tabernacle of God be with men, and may He dwell with them, and may they be His people, and may God Himself be with them, their God.

## SERMON

BY THE REV. JOHN WORCESTER.

"*John to the seven churches which are in Asia: Grace be unto you, and peace.*" — REV. i. 4.

THIS is a part of "the Revelation of Jesus Christ."

John had no power to send grace and peace; but the Lord sent through him, and especially through the instruction which He gave him for the churches. The instruction was sent through John because John leaned upon Jesus' breast, and lived the life which Jesus lived, and thus embodied and represented the principles through which grace and peace are communicated to men.

The Lord is gracious to those who perceive the loving-kindness of His commandments. He is not more kind to one than to another; but to those who love the evil pleasures which He forbids, His commandments seem hard and arbitrary; while to those who obediently keep His precepts and learn the goodness of them, all His ways are mercy and truth.

Peace is given to human souls when they know that the power and the love of God are with them in our Lord Jesus Christ, and when by that power their cravings, anxieties, and restlessness are subdued, and by that love their hearts are satisfied, and made to overflow with the love of doing good. It is given in proportion to the thoroughness with which men know and confess the evil tendencies of their natural desires, and the innocence with which they look to the Lord alone, day by day, for comfort and support.

To innocent trustfulness the Lord's love is freely given; and the effect of it is peace.

The church has wandered far from such worship of the Lord, and from such blessed life in Him; yet these are the conditions of reception of grace and peace. In the instruction addressed to the Seven Churches, the wanderings of Christians from these essential principles are severally explained and reproved, and the means of safe return are taught.

Some have tried to find heavenly happiness in the study of the Scriptures and of spiritual truth, knowing that all truth is the Lord's, and feeling a natural delight in learning it. These are reminded that truth is the Divine way of doing good to men; that unless they love to do good, and make this their first aim, their guiding light will be lost, and they will not know truth from their own vain fancies. And they are encouraged to believe that if they love first to do good work for the Lord, faithfully, sincerely, and diligently, they will be in the very heart of truth, and all beautiful growths of wisdom will be theirs. Thus may they receive the Lord's love in a life according to His commandments.

To those who do good religiously, but who by false doctrines of one kind or another have made our Lord no longer a living power in their hearts, believing that they do good of themselves, a warning is given that their works are not good; that they have no protection from temptation, no pure life from God; and that they cannot be saved from internal conflict and trouble but by coming to the Lord alone, and doing good faithfully from Him, as the branch bears fruit from the vine.

Again, there are those who do an abundance of natural

good works, saying that these are the life of heaven, and holding that the spiritual truth which one believes is of no account; not observing that the thought and affection within the works are their very substance, and that unless these be really true and good, the works are evil. To such the Lord declares that He is a God of truth as well as of goodness; that their indiscriminate benevolence is the strength of evil, for they excuse and support good and evil alike. Also that some of them love the things which seem pleasant to them more than those which the Lord commands, and do them as works of religion merely because they are pleasant; and some take pride in their good works, and believe that they, above all others, merit heaven on account of them. These are things which the Lord utterly condemns; for good is not good unless it be right and wise. And he who thinks that his works merit heaven does not know any thing, either of his own heart or of the possibility of genuine good love from the Lord. Nor can he receive true life until he repents sincerely of the selfishness and foolishness that are in all he does. Then the Lord will fill his soul with true goodness from heaven, which is imperceptible to the world, but satisfies him who receives it; and he will know certainly that no one can do good or perceive what goodness is, but him who receives it from the Lord.

To those who hold that faith alone is necessary to make man Christ-like, the Lord teaches that His own wisdom is the wisdom of intense love, and His works are the works of love; that the faith which is not from His love in men is interiorly defiled with all natural selfishness; that He desires interior purity of heart and thought, which, with intelligence in spiritual things, He will give

to those who repent of the interior evil of their works, and from Him do good. Faith, then, becomes genuine faith, because founded upon experience of the power and the love of the Lord.

To those who attend scrupulously to the forms of worship, and think that it is of no consequence to know spiritual truth, the Lord says that he teaches spiritual wisdom to angels in heaven and to men on earth; that spiritual wisdom in worship is its essence, without which it is a dead form; and that, unless they awake to the importance of spiritual life and truth, gradually their own worship will seem, even to themselves, of no account, and they will give it up, not knowing when or why.

With kindly encouragement the Lord commends those who from His goodness love the truth which teaches them to do good wisely; because they know the Holiness of His love, and the truth of His teachings. This they know because they feel in themselves the distinction between the love which He gives them and their own desires, and between the wisdom of His precepts and the vain thoughts of their own intelligence. They feel also in their hearts the Divine power of the Lord in protecting them from selfishness and evil passions which no man can subdue, and in opening the door of heaven.

These, if they continue to live from the Lord to the end of this life, will live from Him for ever in heaven; for heaven is heaven from the good love and true thought which the Lord gives, and not from men's natural desires.

In such persons, also, the natural characters are laid aside in the effort to do the Lord's will: their own names are gone, and by the truth of the Lord the Divine name is written through their souls.

With earnest threat they who love spiritual goodness and truth are warned not to love also the pleasures of evil; for then, however wise and independent they may think themselves, the very humanity is gone out of them, — the knowledge of good annuls the pleasure of evil, and the evil destroys the delight of good. Blank, vacant minds are all that will be left to them. Yet, till the end of life, the Lord presses at the door of their hearts, desiring to enter, and enrich them with the love which He enjoys, and the delightful truths of His wisdom; and if, with His help, they overcome their desires for evil, His truth will be their protection and the receptacle of the Divine love in them for ever.

These are, in brief, the messages of our Lord to the churches. They are the application to the different states of Christians of two Divine truths, — that our Lord and Saviour, Jesus Christ, is God with us; and that He gives His own Divine love and wisdom, and through them eternal life, to those who faithfully keep His commandments.

These principles are taught plainly in the spiritual sense of the Scriptures, and are the fundamental doctrines of the New Church.

They are also breathed by the spirit of the Lord into the minds of all who in any degree love and serve Him. Throughout the Christian world we see men giving up the dogmas which have separated the Lord from their lives, and returning to Him as the only protector and comforter of human souls. We see, also, the general acknowledgment that a sincere life according to the Lord's commandments is the only trustworthy sign of His presence in the heart; and the further acknowledgment, that, unless He be in the life, it is vain.

Wherever we see these things, we know that there are men who hear what the Spirit saith unto the churches; and we know that, as they hear, they learn the exceeding graciousness of the Lord's truth, and the satisfying peace of His love.

# *ORGANIZATION.*

*Organization of parties proposing to build a house of Public Worship in that part of Boston formerly Roxbury, as a corporation, by the name of the* BOSTON HIGHLANDS NEW-CHURCH SOCIETY, *under the general laws of the Commonwealth of Massachusetts.*

To GEORGE F. LEVERETT, Esq., one of the Justices of the Peace for the County of Suffolk.

The subscribers, qualified voters of the city of Boston, in said county, with sundry other persons more than ten in number, having heretofore associated together to become proprietors of a house of public worship in said city, and having subscribed divers sums of money for the purchase of land lying in that part of Boston formerly Roxbury, and for the erection of a house of public worship thereon, hereby apply to you and request that you will issue a warrant directed to some one of the subscribers, requesting him to warn the said proprietors to meet at some place and time, to be appointed in said warrant, for the purpose of organizing themselves as a corporation, under the provisions of chap. 30 of the General Statutes.

Witness our hands this twenty-fourth day of May, A.D. 1872.

| | |
|---|---|
| ABIEL SILVER. | N. D. SILSBEE. |
| JOS. P. PAINE. | HORACE P. CHANDLER. |
| J. P. FENNO. | J. S. CONANT. |
| J. THEO. GURNEY. | E. C. HARRIS. |
| JOHN HUNT. | P. W. CHANDLER. |

COMMONWEALTH OF MASSACHUSETTS.
SUFFOLK, SS.

To HORACE P. CHANDLER, Esq., of the City of Boston, in said County.

In the name of the Commonwealth of Massachusetts, you are hereby required to notify and warn the qualified voters who have associated themselves with you for the purpose of becoming proprietors of a house of public worship in that part of said Boston called Roxbury, to meet on Tuesday evening, June 11, 1872, at eight o'clock, at the house of W. F. Jackson, 84 Dudley Street, in said Boston, that they may then and there organize themselves under the provisions of chap. 30 of the General Statutes, choose a moderator, clerk, treasurer, and collector, a board of assessors, standing committee, and building committee, and such other officers as may properly be chosen; make by-laws; pass all such votes respecting their said meeting-house, and the purchase and alienation of real estate, as may be deemed proper; and attend to whatever business may come before them connected with their organization, and generally to pass such votes and do such things as are or may be necessary or proper in and concerning the organization of religious societies.

And you will give said notice and warning by leaving an attested copy of this warrant with or at the last and usual place of abode of said voters, seven days at least before the said eleventh day of June.

Hereof fail not, and make return of this warrant with your doings thereon at the time and place of said meeting.

Witness my hand and seal this twenty-eighth day of May, in the year one thousand eight hundred and seventy-two.

GEO. V. LEVERETT, [SEAL]
*Justice of the Peace.*

In compliance with the above warrant, I have caused a true and attested copy thereof to be left with or at the last and usual place of abode of the qualified voters therein mentioned, seven days at least before said eleventh day of June.

HORACE P. CHANDLER.

BOSTON, June 11, 1872.

SUFFOLK, ss. BOSTON, June 11, 1872.

Sworn to before me, by the said Horace P. Chandler.

GEO. V. LEVERETT,
*Justice of the Peace.*

Pursuant to the warrant herein before recorded, the parties therein named met at the time and place mentioned in said warrant.

The meeting was called to order by George V. Leverett, Esq., a Justice of the Peace for the county of Suffolk.

The application to the said Leverett to call a meeting, his warrant issued therefor, and the return thereon hereinbefore recorded, were severally read by the magistrate, who declared that due notice had been given. The parties then proceeded to organize, by the choice of a temporary clerk by ballot, and J. S. Conant was declared elected, who duly qualified before G. V. Leverett, Esq., who makes the following original certificate thereof.

SUFFOLK, ss. BOSTON, June 11, 1872.

Personally appeared the above-named J. S. Conant, and made oath that he would faithfully perform the duties of temporary clerk. Before me,

GEORGE V. LEVERETT,
*Justice of the Peace.*

*Voted* unanimously, That we do hereby adopt the provisions of sections twenty-seven, twenty-eight, and twenty-nine of chapter thirty of the General Statutes, and in

general the provisions of all laws of the Commonwealth relating to corporations for religious purposes, and by virtue of said laws we do hereby constitute ourselves a corporation by the name of the Boston Highlands New Church Society, with all the privileges and powers, and subject to the duties, restrictions, and liabilities prescribed by said laws.

*Voted,* That the following plan of organization be adopted, to which all deeds of pews shall be made subject: (see p. 104.)

The proprietors then proceeded to ballot for a clerk, and J. S. Conant was duly elected, who thereupon qualified before George V. Leverett, Esq., whose certificate thereof is hereinafter annexed.

Horace P. Chandler was then duly elected treasurer by ballot.

W. B. B. Child was duly elected collector by ballot.

J. P. Paine and J. A. Thompson were duly elected assessors by ballot.

John Hunt and N. D. Silsbee were duly elected auditors by ballot.

*Voted,* That this Society adopt as their common seal a seal bearing the following words: "Boston Highlands New-Church Society, organized June 11, 1872."

# *ARTICLES AND BY-LAWS.*

ARTICLE FIRST. This Society is formed for the worship of God in conformity with the doctrines of the New Jerusalem, as the same are revealed in His word, and taught in the theological writings of Emanuel Swedenborg.

ARTICLE SECOND. This Society hereby invites the church under the pastoral care of the Rev. Abiel Silver, and known as the Boston Highlands Society of the New Jerusalem, to unite with this Society in the support and maintenance of religious worship, services, and ordinances; and upon their acceptance of this invitation, they shall be recognized as the church connected with this Society, and shall be entitled to all the rights and privileges properly belonging to them in that capacity, according to the usages and laws of this Commonwealth.

ARTICLE THIRD. The Church shall have the right to select the Pastor (or Colleague Pastor when the Church and Society shall deem it expedient to have one), to be proposed to the Society for their concurrence. If they do not concur, the selection shall have no effect; but if they do concur and approve, a joint call shall be given to the person so selected and approved.

ARTICLE FOURTH. Whenever the Church and Society shall be destitute of a settled Pastor, a joint committee

of the Church and Society, consisting of seven persons, of whom four shall be chosen by the Church, and three by the Society, shall supply the pulpit, and adopt all measures necessary to that end.

Temporary supplies of the pulpit, during the absence or sickness of the Pastor, shall be provided for by the Pastor and Prudential Committee of the Church.

ARTICLE FIFTH. The amount of salary to be paid to the Pastor shall be fixed and paid by the Society.

ARTICLE SIXTH. By the word "church" in this plan and articles, so far as relates to the right of voting therein, is meant all members of the Church, of the age of twenty-one years and more.

ARTICLE SEVENTH. These Articles may be changed by a vote of three-fourths of all who have subscribed to the Building Fund to the amount of twenty-five dollars, until the first sale of pews, and thereafter of all the proprietors of pews, present and voting at any meeting called for that purpose.

## BY-LAWS.

*First,* There shall be an Annual Meeting of this Society on the last Wednesday in October in each year, at such time and place as the Standing Committee shall appoint.

*Second,* At each Annual Meeting the following officers and committees shall be chosen, to hold their offices for one year, and until others are chosen and qualified for that purpose, and vacancies may be filled at other meetings called for that purpose, but the Standing Committee may fill any such vacancy until an election by the Society; viz., a Clerk, two Assessors, a Treasurer, a Collector, and two Auditors. These officers shall be chosen by ballot, and shall take the oath of office, and they shall, with the exception of the Auditors, together constitute the Standing Committee of the Society.

*1879, Nov. 6. Amended by striking out* "with the exception of the Auditors."

*Third,* It shall be the duty of the Clerk to preside at all meetings of the Society until a moderator be chosen; to keep a record of all votes passed at such meetings, and a record of all deeds of conveyance of pews in the meeting-house. He shall call special meetings of the Society when thereto requested in writing by any five voters. All corporate meetings shall be called by him, by posting a notice of the time, place, and objects thereof in some conspicuous place in the vestibule of the meeting-house, and until said meeting-house shall be erected, in the vestibule of the hall occupied by the

church as a place of worship, seven days at least before such meeting. And in case of the absence or inability of the Clerk, his duties may be performed by the Treasurer.

*1879, Nov. 6. Amended by adding,* "It shall be the duty of the Clerk, as soon as convenient, and within ten days after the Annual Meeting, to call together the Standing Committee for the purpose of organizing the same, and to preside till a chairman be chosen."

*Fourth,* The Standing Committee shall have authority to make such repairs upon the meeting-house as may from time to time be necessary, to provide for lighting and warming the building, to appoint the sexton and fix his compensation, and generally to manage the property and concerns of the Corporation, expending, however, only such sums of money as shall be placed at their disposal by the Society, for the above purposes.

*Fifth,* The Treasurer shall have charge of all moneys belonging to the Corporation, and shall present his account properly audited at each Annual Meeting. No money shall be paid out by him, unless pursuant to a vote of the Corporation, or by order of some committee thereto authorized by vote of the Corporation.

*Sixth,* The Collector shall collect all taxes and assessments upon pews, and pay the same to the Treasurer.

*March 29, 1876. Amended by adding,* "And shall be authorized to negotiate for the rental of any pews belonging to the Society, and to keep an account of the same."

*Seventh,* It shall be the duty of the Assessors to report annually to this Corporation, giving a general account of their doings, and of the financial state of the Society.

*Eighth,* All deeds of pews from the Corporation shall be given on such terms as the Corporation shall direct, and shall be sealed with its corporate seal, and shall be signed by the Treasurer, and countersigned by the Clerk. All subsequent transfers of pews shall be by deed to be recorded by the Clerk.

The Treasurer, under control of the Standing Committee, is authorized in proper cases to convey a portion of any pew; but there shall be but one vote allowed to the proprietors of any one pew, and in case of disagreement among themselves, no vote shall be allowed.

All deeds of real estate from the Corporation shall be signed by the Treasurer, and sealed with the corporate seal.

*Ninth,* The taxes on pews shall be payable quarterly.

*Tenth,* At all corporate meetings, every subscriber to the Building Fund to the amount of twenty-five dollars until the first sale of pews, and thereafter every owner of a pew, shall be entitled to one vote; and no person shall be entitled to more.

*Eleventh,* These By-laws may be amended by a vote of three-fourths of the voters present and voting at a meeting regularly notified for that purpose.

## *MEMBERS, 1886.*

---

William L. Blanchard.
Arthur Burnham.
Peleg W. Chandler.
Horace P. Chandler.
James S. Conant.
William J. Cutler.
Cornelius T. Dunham.
Jeremiah P. Fenno.
Edw. C. Harris.
Dr. John T. Harris.
Mrs. William F. Jackson.
Dr. Jos. P. Paine.
John A. Thompson.
Abijah Woodward.
Mrs. E. T. Woodward.
Mrs. Sewell B. Wing.
The Ladies' Sewing Circle.

(Nov., 1887, 20,000)

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